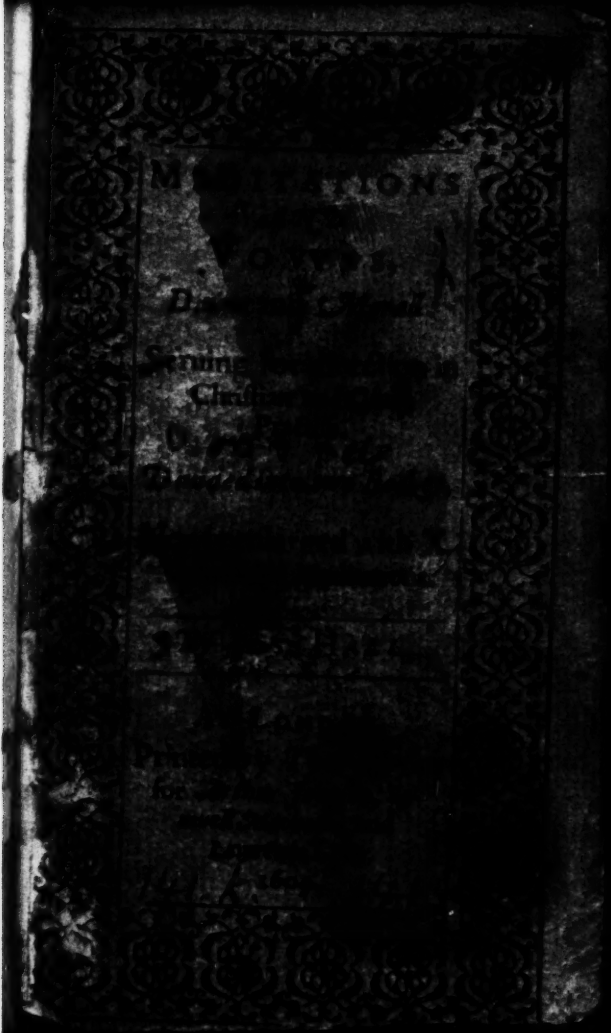



BIBLIOTHECA BODLEIANA
DOMINUS ILLUMINATIO MEA

Votum Auctoris.

Quas ego non vano deprompsi è pectore leges,
Quæque ego vota tuli pacis honestæ meæ,
Alme Deus (nec enim sine te vouisse iuuabit:
Te sine nil facio, nil fugio sine te,)
Da placide seruem, & præsta seruando quietem.
Sic mihi certa salus, sic mihi sancta quies.

21214

TO THE RIGHT worshipful S. ROBERT DRVRY, Knight, my singular good Patron: All increase of true honor and vertue.

SIR, that I haue made these my homely Aphorismes publique, needes no other reason, but that though the world is furnished with other writings euen to satietie & surfet; yet of those which reduce Christianitie to practise, there is (at least) scarcitie

enough: wherein (yet) I must needes confesse, I had some eye to my selfe. For, having after a sort vowed this austere course of iudgement and practise to my selfe, I thought it best to acquaint the world with it; that it may either witnesse my aunswerable proceeding, or checke mee in my straying there-from. By which meanes, so many men as I liue amongst, so many monitors I shall haue which shall point me to my owne rules, and vpbraid mee with my aberrations. Why I haue dedicated them to your name, cannot bee

strange

ſtrange to any, that knowes you my Patron, and mee your Paſtor. The regard of which bond, eaſily drew mee on to conſider, that whereas my body, which was euer weake, began of late to languiſh more; it would be not inexpedient (at the worſt) to leaue behind mee this little monument of that great reſpect, which I deſeruedly beare you. And if it ſhall pleaſe GOD to repriene mee, vntill a longer day; yet it ſhall not repent mee, to haue ſent this vnworthy ſcrowle, to waite vpon you in your neceſſarie

absence; neither shall it be, I hope, bootlesse for you, to adioyne these my meane speculations, vnto those grounds of vertue, you haue so happily laid: to which if they shal adde but one scruple, it shall be to me sufficient ioy, contentment, recompense. From your Halsted. Decemb. 4.

Your Worships,
humbly deuoted.

IOS. HALL.

The

THE FIRST BOOKE CONTAINING A CENTURY OF MEDITATIONS AND VOWES, BOTH Diuine and Morall.

IN Meditation, those which begin heauenly thoughts, & prosecute them not, are like those, which kindle a fire vnder green wood, and leaue it so soone as it but begins to flame; losing the hope of a good beginning, for want of seconding it with a suitable

proceeding. When I set my self to meditate, I will not giue ouer, till I come to an issue. It hath beene sayd by some, that the beginning is as much as the midst; yea, more than all: but I say, the ending is more thā the beginning.

There is nothing but Man, that respecteth greatnes: Not God, not Nature, not Disease, not Death, not Iudgement. Not God: hee is no excepter of persons. Not Nature: we see the sons of Princes borne as naked, as the poorest; and the

the poore child as faire, well fauored, strong, witty, as the heir of Nobles. Not disease, death, iudgment: they sicken alike, die alike, fare alike after death. There is nothing betides naturall men, of whom goodnesse is not respected. I will honour greatnesse in others: but for my selfe, I will esteem a dragme of goodnesse, worth a whole world of greatnesse.

3 As there is a foolish wisedome: so there is a wise ignorance; in not prying into Gods Arke, not inquiring into

to things not reuealed. I would fain know all that I need, and all that I may: I leaue Gods secrets to himselfe. It is happie for me, that God makes me of his Court; though not of his Councell.

As there is no vacuitie in nature, no more is there spiritually. Euery vessell is full, if not of liquor, yet of ayre; so is the heart of man though (by nature) it is empty of grace, yet it is full of hypocrisie and iniquitie. Now, as it filleth with grace, so it is emptied of his

his euill qualities: as in a vessell, so much water as goes in, so much ayre goes out. But mans heart is a narrow mouthed vessel, and receiues grace but by drops; and therefore askes a long time to emptie and fill. Now as there be differences in degrees, and one hart is neerer to fulnes than another: so the best vessell is not quite full, while it is in the body, because there are stil remainders of corruption. I wil neither be content with that measure of grace I haue, nor im-

patient

patient of Gods delay: But euery day I will endeuor to haue one drop added to the rest. So my last day shall fill vp my vessell to the brim.

5

Satan would seeme to be mannerly and reasonable making, as if he wold be content with one half of the hart, wheras God challengeth all, or none; as (indeed) he hath most reason to claime all, that made all: But this is nothing, but a craftie fetch of Satan. For he knows, that if he haue any part, God will haue none. So the

the whole falleth to his ſhare alone. My heart (whē it is both whole, & at the beſt) is but a ſtraite & vnworthy lodging for God. If it were bigger & better, I would reſerue it all for him; Satan may looke in at my dores by a temptation; but he ſhal not haue ſo much as one chamber room ſet apart, for him to ſoiourne in.

I ſee, that in naturall motions, the neerer any thing comes to his end, the ſwifter it mooueth. I haue ſeene great Riuers, which at their

first

first rising ouer some hilles side, might be couered with a bushell, which after many miles fills a very broad chanell, & drawing neere to the Sea, doe euen make a little Sea in their owne banks. So, the winde at the first rising, is a little vapour from the cranies of the earth, and passing forward about the earth the further it goes, the more blustering and violent it waxeth. A Christians motion (after he is regenerate) is made naturall to God ward: and therefore the neerer he comes

comes to Heauen, the more zealous hee is. A good man must bee like the Sunne: not like *Ezechias* Sunne, that went backward; nor like *Iosuahs* Sunne that stood still; but *Dauids* Sunne, that (like a Bride groome) comes out of his chamber; and as a Champion reioyceth to runne his race: onely herein is the difference, that when he comes to his high noon, he declineth not. Howeuer therefore, the mind (in her natutall faculties) followes the temperature of the bodie, yet in these

these supernatural things she quite crosses it. For, with the coldest complexion of age, is ioyned in those that are truly religious, the feruentest zeale and affection to good things: which is therefore the more reuerenced, and better acknowledged, because it can not bee ascribed to the hot spirits of youth. The Diuell himselfe deuised that old slander of early holinesse; A yong Saint, an olde Diuell. Sometimes young Diuels haue prooued olde Saints; neuer the contrary:

trarie: but true Saints, in youth, doe alwayes proove Angels in their age. I will ſtriue to bee eiter good: but if I ſhuld not finde my ſelfe beſt at laſt, I ſhould feare I was neuer good at all.

7

Conſent harteneth ſin: which a little diſlike would haue daunted at firſt. As wee ſay, There would be no theeues, if no receiuers: ſo would there not be ſo many open mouthes to detract and ſlaunder, if there were not as many open eares

eares to entertain them. If I cannot ſtoppe other mens mouths from ſpeking ill, I wil either open my mouth to reproue it, or elſe I will ſtop mine eares from hearing it; and let him ſee in my face, that hee hath no roome in my heart.

8

I haue oft wondered, how fiſhes can retaine their freſh taſte, and yet liue in ſalt waters; ſince I ſee that euery other thing participates of the nature of the place, wherein it abides: ſo the waters paſsing through the

the chānels of the earth, varie their ſauour with the veynes of ſoyle, through which they ſlide. So, brute creatures tranſported from one Region to another, alter their former qualitie, & degenerate by little and little. The like danger haue I ſeene in the manners of men, conuerſing with euill companions, in corrupt places. For, beſides that it blemiſheth our reputation, and makes vs thought ill, though wee be good; it breedes in vs an inſenſible declination to ill; and

and works in vs, if not an approbation, yet a leſſe diſlike of thoſe ſinnes, to which, our eares & eyes are ſo continually inured. I may haue a bad acquaintance: I will neuer haue a wicked companion.

9

Expectation, in a weake minde, makes an euill greater; and a good, leſſe: but in a reſolued mind, it digeſts an euill, before it come; and makes a future good, long before, preſent. I will expect the worſt, becauſe it may come; the

the best, because I know it will come.

10

Some promise what they cannot doe: as, Sathan to Christ. Some, what they could; but meane not to doe: as, the Sonnes of IACOB to the Shechemites. Some, what they meant for the time; and after retrayt: as, *Laban* to *Iacob*. Some, what they doe also giue; but vnwillingly: as, *Herod*. Some, what they willingly giue; and after repent them: as, *Iosua* to the Gibeonites. So great distrust is there in man

man, whether from his impotencie or faithlesnesse. As in other things, so in this, I see God is not like man: but whatsoeuer hee promises, hee approoues himselfe most faithfull, both in his abilitie and performances. I will therfore euer trust God on his bare Word, euen with hope besides hope, aboue hope, against hope: and onwards, I wil relie on him for small matters of this life. For how shall I hope to trust him in impossibilities, if I may not in likelihoods? How shall

I

I depend on him, for raiſing my body from duſt, & ſauing my ſoule; if I miſtruſt him for a cruſt of bread, towards my preſeruation.

II

If the World would make me his Minion, he could giue me but what he hath: and what hath he to giue? but a ſmoake of honour, a ſhadow of riches, a ſound of pleaſures, a blaſt of fame: which when I haue had in the beſt meaſure, I may be worſe; I cannot be better: I can liue no

whit longer, no whit merrier, no whit happier. If he profeſſe to hate me, what can he doe, but diſgrace mee in my name, impouerish me in my eſtate, afflict me in my body? in all which, it is eaſie, not to be euer the more miſerable. I haue been too long beguiled with the vaine ſemblances of it: Now hence forth, accounting my ſelfe borne to a better world, I will in an holy loftineſſe beare my ſelfe as one too good to bee enamoured of the beſt pleaſures, to be danted

ted with the greateſt miſeries of this life.

12

I ſee there is no man ſo happie, as to haue all things; and no man ſo miſerable, as not to haue ſome. Why ſhould I looke for a better condition, then all others? If I haue ſomewhat, and that of the beſt thinges; I will in thankefulneſſe enioy them, and want the reſt with contentment.

13

Cõſtraint makes an ea-

ſie thing toileſom: wher-
as, again, loue makes the
greateſt toyle, pleaſant.
How many miles do we
ride and runne, to ſee
one ſilly beaſt followe
another, with pleaſure!
which, if we were com-
manded to meaſure, vp-
pon the charge of a Su-
perior, we ſhould com-
plaine of wearines. I ſee
the folly of the moſt
men; that make their
liues miſerable, and their
actions tedious, for want
of loue to that, they
muſt doe: I will firſt la-
bour to ſettle in my
heart a good affection
to

to heauenly thinges; so Lord, thy yoake shall be easie, and thy burdē light.

14

I am a stranger euen at home: therfore, if the dogs of the world barke at me, I neither care, nor wonder.

15

It is the greatest madnesse in the world, to be an hypocrite in religious profession. Men hate thee, because thou art a Christian, so much as in appearance. God hates

thee double, because thou art but in appearance: so, while thou hast the hatred of both, thou hast no comfort in thy selfe. Yet if thou wilt not be good as thou seemest; I hold it better to seeme ill as thou art. An open wicked man doth much hurt with notorious sinnes, but an hypocrite doeth at last more shame goodnesse, by seeming good. I had rather bee an open wicked man, than an hypocrite; but I had rather bee no man, than either of them.

When

16

When I caſt downe mine eies vppon my wants, vpon my ſinnes, vpon my miſeries: me thinkes no man ſhould bee worſe, no man ſo ill as I, my meanes ſo many, ſo force-able, and almoſt violent; my progreſſe ſo ſmall, and inſenſible; my corruptions ſo ſtrong; my infirmities ſo frequent, and remedileſſe; my bodie ſo vnaunſwerable to my minde. But when I looke vp to the bleſſings that GOD

hath enriched me with-all, mee thinkes I ſhould ſoone bee induced to thinke none more happie then my ſelfe: God is my friend, and my Father: the world not my Maiſter, but my ſlaue: I haue friends not manie, but ſo tried, that I dare truſt them: an eſtate not ſuperfluous, not needie; yet neerer to defect, thē abundance: A calling, if deſpiſed of men, yet honourable with God: A body not ſo ſtrong, as to admit ſecuritie (but often checking me in occaſion of pleaſure) nor yet

yet ſo weake, as to afflict me continually: A mind not ſo furniſhed with knowledge, that I may boaſt of it: nor yet ſo naked, that I ſhould deſpaire of obtaining it: My miſeries afford me ioy, mine enemies aduantage; my account is caſt vp for another world. And, if thou thinke, I haue ſaid to much good of my ſelfe, eyther I am thus, or I would be.

17

The worldlings life is (of all other) moſt diſcõfortable. For, that, which

is his God, doth not alway fauour him: that which ſhould bee, neuer.

18

There are three meſſengers of death; Caſualtie, Sickneſſe, Age. The two firſt are doubtfull; ſince many haue recouered them both: the laſt is certaine. The two firſt are ſuddaine: the laſt leaſurely and deliberate. As for all men, vppon ſo many ſummons, ſo eſpecially for an old man, it is a ſhame to bee vnprepared for death:

death : for where o-ther ſee they may die, hee ſees hee muſt die. I was long agone olde enough to die: but if I liue till age, I will thinke my ſelfe too olde to liue longer.

19

I will not care what I haue; whether much, or little. If little, my account ſhall bee the leſſe; if more, I ſhall doe the more good, and receiue the more glorie.

20

I care not for any companion,

companion, but such as may teach mee somewhat; or learne somewhat of me. Both these shall much pleasure me; (one as an Agent, the other as a Subiect to worke vppon) neither know I, whether more. For, though it be an excellent thinge to learne; yet I learne, but to teach others.

21

If earth (that is prouided for mortalitie, and is possessed by the Makers enemies) haue so much pleasure in it, that World

Worldlinges thinke it woorth the account of their heauen: ſuch a Sun to enlighten it, ſuch an heauen to wall it about, ſuch ſweet fruits and flowers to adorne it, ſuch varietie of Crearures, for the commodious vſe of it: What muſt Heauen needes be, that is prouided for God himſelfe, & his friends? How can it be leſſe in woorth, than God is aboue his creatures, and Gods friends better then his enemies? I will not onely be content, but deſirous to bee diſſolued.

22

It is commonly ſeene, that boldneſſe puts men forth before their time, before their abilitie. Wherein, we haue ſeene many that (like Lap-wings, and Partridges) haue runne away with ſome part of their ſhell on their heads: whence it followes, that as they began boldly, ſo they proceed vnprofitably, & conclude not without ſhame. I would rather bee haled by force of others to great duties, then ruſh vpon them vnbid-

den.

den. It were better a man ſhould want worke, then that great workes ſhould want a man anſwerable to their weight

23

I will vſe my friends, as *Moſes* did his rodde. While it was a rod, hee helde it familiarly in his hand: when once a Serpent, hee ran away from it.

24

I haue ſeldome ſeene much oſtentation, and much learning, met together. The Sunne, riſing,

ſing and declining, makes long ſhadowes: at mid-day when hee is at higheſt, none at all. Beſides that, skill when it is too much ſhowen, loſeth the grace: as freſh coloured wares, if they bee often opened, loſe their brightneſſe, and are foyled with much handling. I had rather, applaude my ſelfe for hauing much, that I ſhew not; then that others ſhould applaud me, for ſhewing more then I haue.

An

25

An ambitious man is the greateſt enemie to himſelfe, of any in the World beſides. For he ſtill torments himſelfe with hopes and deſires, and cares: which hee might auoid, if he would remitte of the height of his thoughts, and liue quietly. My onely ambition ſhall be, to reſt in Gods fauour on earth, & to be a Saint in heauen.

26

There was neuer good thing

thing easie comne by. The heathen man could say, God sels knowledge for sweat: and so he doth honour, for ieopardie. Neuer any man hath got either wealth or learning, with ease. Therefore, the greateſt good muſt needs be moſt difficult. How ſhall I hope to get Chriſt, if I take no paines for him? And if in al other things the difficultie of obtaining, whets the mind ſo much the more to ſeeke; why ſhould it in this alone daunt mee, I will not care what I doe, what I ſuffer,

suffer, so I may winne Christ. If men can endure such cutting, such lancing, searing of their bodies, to protract a miserable life, yet a while longer: what pain should I refuse for eternitie?

27

If I die, the world shal misse mee but a little: I shall misse it lesse. Not it mee; because it hath such store of better men: Not I it; because it hath so much ill, and I shall haue so much happinesse.

Two

28

Two things make a man set by; Dignitie and Desert. Amongst fooles, the first without the second is sufficient: Amongst wise men, the second without the first. Let mee deserue well; though I be not aduanced. The Conscience of my worth, shall cheere me more in others contempt, then the approbation of others can comfort me, against the secret checke of my owne vnworthinesse.

The

29

The best qualities do so cleaue to their subiects, that they cannot be cō-municated to others. For whereas patrimonie and vulgar account of honor follow the bloud, in many generations: vertue is not traduced in propagation, nor learning bequeathed by our Will, to our heires; least the giuers should waxe proud, and the receiuers negligent. I will account nothing my owne, but what I haue gotten: nor that

that my owne, becauſe it is more of gift thē deſert.

30

Then onely is the Church moſt happie, when Truth and Peace kiſſe each other; & then miſerable, when eyther of them balke the way, or when they meet and kiſſe not. For, truth without peace, is turbulent: and peace without truth, is ſecure iniuſtice. Though I loue peace well, yet I loue maine trueths better. And though I loue all trueths well; yet I had rather con-

conceale a ſmall truth, then diſturbe a common Peace.

31

An indiſcreete good action, is little better thā a diſcreet miſchiefe. For, in this the dooer wrongs onely the Patient: but in that other, the wrong is done to the good action: for both it makes a good thing odious (as many good tales are mar'd in telling) & beſides, it preiudices a future oportunitie. I wil rather let paſſe a good gale of wind, and ſtay on the ſhore; then lanch forth, whē I know the

the wind wil be cõtrary.

32

The World teacheth me, that it is madneſſe to leaue behind me thoſe goods, that I may carrie with mee: Chriſtianitie teacheth me, that what I charitably giue aliue, I carry with me dead: and experience teacheth me that what I leaue behind, I loſe. I will carry that treaſure with me by giuing it, which the worldling loſeth by keeping it: ſo, while his corps ſhall carry nothing but a winding cloth to his graue,

I

I ſhalbe richer vnder the earth, thā I was aboue it.

33

Euery worldling is an hypocrite. For, while his face naturally lookes vpward to heauen, his hart grouels beneath on the earth: yet if I would admit of any diſcord in the inward and outward parts; I would haue an heart, that ſhould looke vp to heauen in an holy contemplation of the things aboue, & a countenance caſt downe to the earth, in humiliation. This onely diſsimilitude

is pleasing to God.

34

The heart of man is a short word, a small substance; yet great in capacitie: yea, so infinite in desire, that the round Globe of the world cannot fill the three corners of it. When it desires more, and cries, Giue, giue, I will set it ouer to that infinite Good, where the more it hath, it may desire more, and see more to bee desired: when it desires but what it needeth, my hands shal soone satisfie it. For, if either

ther of them may containe it, when it is without the bodie; much more may both of them fill it, while it is within.

35

With men it is a good rule; To trie first, & then to trust: with God it is contrarie; I will first trust him (as most wise, omnipotent, mercifull) and trye him afterwards. I know it is as impossible for him to deceiue me, as not to be.

36

As CHRIST was both

a Lambe and a Lyon: So is euery Christian; A Lambe, for patience in suffering, and innocence of life: A Lyon, for boldnesse in his innocencie. I would so order my courage and mildenesse, that I may be neither Lyon like in my conuersation; nor sheepish, in the defence of a good cause.

37

The godly sowe in teares, reape in ioye. The seede-time is commonly watterish, and lowring. I will be content

tent with a wet ſpring, ſo I may bee ſure of a cleare and ioyfull harueſt.

38

Euery man hath an Heauen, and an Hell. Earth is the wicked mans Heauen; his Hell is to come: on the contrarie, the godly haue their hell vpon earth; where they are vexed with tentations, and afflictions, by Satan and his complices: their heauen is aboue in endleſſe happineſſe. If it be ill with me on earth, it is well my

torment is so short, & so easie: I will not be so couetous, to hope for two heauens.

39

Man, on his Death-bed, hath a double prospect: which, in his life-time, the interposition of pleasure and miseries debarred him from. The good man lookes vpward, and sees heauen open with *Steuen*, and the glorious Angels, readie to carrie vp his soule; The wicked man lookes downe-ward, and sees three terrible spectacles;

Death,

Death, *Iudgement*, *Hell*, one beyond another; and all to be paſſed through, by his ſoule. I maruell not, that the godly haue beene ſo cheerefull in Death, that thoſe torments, whoſe verie ſight hath ouercome the beholders, haue ſeemed eaſie to them. I maruel not, that a wicked man is ſo loath to heare of death; ſo deiected, when hee feeleth ſickneſſe; and ſo deſperate, when he feeleth the pangs of death; nor that euerie *Balaam* would fain die the death of the righteous. Hence-

forth, I will enuie none, but a good man: I will pitie nothing so much as the prosperitie of the wicked.

40

Not to be afflicted, is a signe of weakenesse. For, therefore God imposeth no more on mee, because hee sees I can beare no more. GOD will not make choise of a weak Champion. When I am stronger, I wil looke for more. And when I sustaine more, it shall more comfort mee, that God findes mee strong; then

then it shal grieue me, to be pressed with an heauy affliction.

41

That the wicked haue peace in themselues, is no wonder: they are as sure, as Tentation can make them No Prince makes Warre with his owne Subiects. The godly are still enemies: Therefore, they must look to be assaulted both by Stratagems and violence. Nothing shall more ioy mee, than my inward vnquietnesse. A iust warre is a thousand

times more happie, than an il-conditioned Peace.

42

Goodneſſe is ſo powerfull, that it can make things ſimply euil (namely our ſinnes) good to vs: not good in nature, but good in the euent; good, when they are done, not good to bee done. Sinne is ſo powerfull, that it can turne the holieſt Ordinances of God into it ſelfe: But heerein our ſinne goes beyond our goodneſſe; That ſin defiles a man or action otherwiſe good: but

but all the goodneſſe of the world cannot iuſtifie one ſinne: as the holy fleſh in the skirt, makes not the bread holy that toucheth it; but the vncleane touching an holy thing, defileth it. I will loathe euery euill for it own ſake: I wil do good; but not truſt to it.

43

Fooles meaſure good actions, by the euent after they are done: Wiſe men before-hand, by iudgement, vppon the rules of reaſon and faith. Let mee doe well: let God

God take charge of the succeſſe. If it be well accepted, it is well: If not, my thanke is with GOD.

44

Hee was neuer good man, that amends not. For, if hee were good, hee muſt needes deſire to bee better. Grace is ſo ſweete, that whoeuer taſtes of it, muſt needes long after more. And if hee deſire it, hee will endeuour it. And if hee doe but endeuour, GOD will crowne it with ſucceſſe. Gods family

mily admitteth of no Dwarfes (which are vnthriuing, and ſtand at a ſtay) but men of meaſures. What euer become of my body, or my eſtate; I will euer labour, to finde ſomewhat added to the ſtature of my ſoule.

45

Pride is the moſt daungerous of all ſinnes. For, both it is moſt inſinuatiue (hauing crept into HEAVEN, and Paradiſe) and moſt dangerous where it is. For, where all other Tentations

ons are about euill, this alone is conuerſant only about good things: and one dram of it poyſons many meaſures of grace. I will not be more afraid of doing good things amiſſe, than of beeing proud, when I haue performed them.

46

Not onely Commiſsion makes a ſinne. A man is guiltie of all thoſe ſins he hath not. If I cannot auoid all, yet I wil hate all.

47

Preiudice is ſo great an

an enemie to trueth, that it makes the mind vncapable of it. In matters of faith, I will firſt lay a ſure ground, and then beleeue, though I cannot argue; holding the concluſion, in ſpight of the premiſſes: but in other leſſe matters, I will not ſo fore-ſtall my mind with reſolution, as that I will not be willing to be better informed. Neither will I ſay in my ſelfe; I will hold it, therefore it ſhall be truth: but, This is trueth; therfore I will hold it. I will not ſtriue for victory; but for truth.

58

Drunkennes and Couetouſneſſe do much reſemble one another. For the more a man drinkes, the more hee thirſteth: and the more hee hath, ſtill the more hee coueteth. And for their effects, beſides other, both of them haue the power of transforming a man into a beaſt; and of all other beaſts, into a Swine. The former is euident to ſenſe: the other, though more obſcure, is no more queſtionable. The couetous man, in two things,

things, plainely reſembleth a Swine; That he euer roots in the earth, not ſo much as looking towards heauen: That hee neuer doeth good till his death. In deſiring, my rule ſhall bee Neceſsitie of nature, or eſtate. In hauing, I will account that my good, which doeth me good.

49

I acknowledge no Maiſter of Requeſts in Heauen, but one; Chriſt my Mediatour. I knowe I cannot bee ſo happie, as not to neede him; nor ſo

ſo miſerable, that hee ſhould contemne mee. I will alwayes aske; and that of none, but where I am ſure to ſpeede; but where there is ſo much ſtore, that when I haue had the moſt, I ſhall leaue no leſſe behind. Though numberleſſe drops be in the Sea; yet if one be taken out of it, it hath ſo much the leſſe, though inſenſibly: but God, becauſe hee is infinite can admit of no diminution. Therefore are men niggardly, becauſe the more they giue, the leſſe they haue: but thou, Lord, mayeſt

mayeſt giue what thou wilt, without abatement of thy ſtore. Good prayers neuer came weeping home: I am ſure I ſhall receiue either what I aske, or what I ſhould aske.

50

I ſee that a fit Booty, many times, makes a theefe: and many would be proud, if they had but the common cauſes of their neighbours. I account this none of the leaſt fauonrs of GOD, That the world goes no better forward with me. For

For, I feare, if my eſtate were better to the world it might bee worſe to God. As it is an happie neceſsitie that inforceth to good: ſo is that next happy, that hinders from euill.

51

It is the baſeſt loue, of all others, that is for a benefit. For herein we loue not another, ſo much as our ſelues. Though there were no HEAVEN, O Lord, I would loue thee: Now there is one, I will eſteeme it, I will deſire it

it; yet ſtill I will loue thee, for thy goodneſſe ſake. Thy ſelfe is reward enough; though thou broughteſt no more.

52

I ſee men point the fielde, and deſperately ieopard their liues (as prodigall of their blood) in the reuenge of a diſgracefull word, againſt themſelues: while they can bee content to heare GOD pulled out of HEAVEN with blaſphemie; and not feele ſo much as a riſing of their blood. Which argues

argues our cold loue to God, and our ouer feruent affection to our ſelues. In mine owne wrongs, I will hold patience laudable: but, in Gods iniuries, impious.

53

It is an hard thing to ſpeake well: but it is harder to be well ſilent; ſo as it may be free from ſuſpition of affectation, or ſullennes, or ignorance: Elſe loquacitie, and not ſilence, would be a note of wiſedome. Herein I will not care how little, but how well. Hee ſaid well

well for this; Not that which is much, is well: but that which is well, is much.

54

There is nothing more odious, than fruitleſſe olde age. Now (for that no tree beares fruite in Autumne, vnleſſe it bloſſome in the Spring) to the end that my age may be profitable, and laden with ripe fruit; I will endeuour, that my youth may be ſtudious, & floured with the bloſſomes of learning and obſeruation.

55

55

Reuenge commonly hurts both the offerer, and ſufferer: as wee ſee in the fooliſh Bee (though in all other things commendable; yet heerein the patterne of fonde ſpightfulneſſe) which in her anger inuenometh the fleſh, and looſeth her ſting; and ſo liues a Drone euer after. I account it the only valour, to Remit a wrong: and will applaude it to my ſelfe, as right noble and Chriſtian; that I Might hurt, and Will not.

Hee

56

Hee that liues well, cannot chooſe but die well. For, if he die ſuddainly, yet hee dies not vnpreparedly: if by leaſure, the conſcience of his well-led life makes his death more comfortable: But it is ſeldome ſeene, that hee which liueth ill, dieth well. For the conſcience of his former euils, his preſent paine, and the expectation and feare of greater, ſo take vp his heart, that he cannot ſeek God. And now it is iuſt with God,

not to be ſought, or not to bee found; becauſe hee ſought to him in his life time, and was repulſed. Whereas, therefore, there are vſually two maine cares of good men; to Liue well, and Die well: I will haue but this one; to Liue well.

57

With God there is no free man, but his Seruant; though in the Gallies: no ſlaue, but the ſinner; though in a Palace none noble, but the vertuous; if neuer ſo baſely deſceńded: none rich, but he

hee that poſſeſſeth God; euen in rags: none wiſe, but hee that is a foole to himſelfe and the world: none happie, but hee whom the world pities: Let mee bee free, noble, rich, wiſe, happy to God; I paſſe not what I am to the world.

58

When the mouth praieth, man heareth; when the heart, God heareth. Euery good praier knocketh at Heauen, for a bleſsing: but an importunate prayer pierceth it (though as hard as braſſe)

and makes way for it ſelf, into the eares of the Almighty. And as it aſcends lightly vp, carried with the wings of Faith: ſo it comes euer laden down againe, vpon our heads. In my prayers, my thoughts ſhall not bee guided by my wordes: but my words ſhall follow my thoughts.

59

If that ſeruant were condemned for euill, that gaue God no more than his owne, which he had receiued; what ſhall become of them that rob

rob God of his owne? If God gaine a little glorie by mee, I ſhall gaine more by him. I will labour ſo to husband the ſtocke that God hath left in my hands, that I may returne my ſoule better than I receiued it; and that hee may make it better then I returne it.

60

Heauen is compared to an hill: and therefore is figured by *Olympus*, among the Heathen; by mount Sion, in GODS Booke: Hell, contrari-

wiſe, to a Pit. The aſcent to the one is hard, therefore; and the deſcent of the other, eaſie & headlong: and ſo, as if wee once begin to fall, the recouerie is moſt difficult: and not one (of manay) ſtayes, till he comes to the bottome. I will be content, to pant, and blow, and ſweat in climbring vp to Heauen: as, contrarily, I will be warie of ſetting the firſt ſtep downward towards the Pit. For as there is a *Iacobs* Ladder into heauen, ſo there are blind ſtaires that goe winding down into

into death, wherof each makes way for other; From the obiect is raiſed an ill ſuggeſtion: ſuggeſtion drawes on delight, delight conſent, conſent endeuour, endeuour practiſe, practiſe cuſtome, cuſtome excuſe, excuſe defence, defence obſtinacie, obſtinacie boaſting of ſinne, boaſting a roprobate ſenſe. I will watch ouer my wayes; and do thou, Lord, watch ouer mee, that I may auoid the firſt degrees of ſinne. And if thoſe ouertake my frailtie, yet keepe mee, that

presumptuous sins preuaile not ouer mee. Beginnings, are with more ease and safetie declined, when we are free; than proceedings, when wee haue begun.

61

It is fitter for youth, to learne than teach; and for age, to teach then learne: and yet fitter for an olde man to learne, then to be ignorant. I know, I shal neuer know so much, that I cannot learn more: and I hope I shal neuer liue so long, as till I be too old to learne.

62

62

I neuer loued thoſe Salamanders, that are neuer well, but when they are in the fire of contention. I will rather ſuffer a thouſand wrongs, than offer one: I will ſuffer an hundreth, rather than returne one: I will ſuffer many, ere I will complaine of one, and indeuour to right it by contending. I haue euer found, that to ſtriue with my ſuperiour, is furious; with my equall, doubtfull; with my inferiour, ſordid & baſe; with

any, full of vnquietnes.

63

The praiſe of a good ſpeach ſtandeth in words & matter: Matter, which is as a faire and well featur'd body; Elegance of words, which is as a neat and well faſhioned garmēt. Good matter, ſlubbred vp in rude & careleſſe wordes, is made loathſome to the hearer; as a good bodie miſhappen, with vnhandſome clothes. Elegancie, without ſoundneſſe, is no better than a niee vanitie. Although therefore the moſt

moſt Hearers are like Bees, that goe all to the flowers; neuer regarding the good hearbes (that are of as wholſome vſe, as the other of faire ſhew:) yet let my ſpeech ſtriue to bee profitable; plauſible as it happens: Better the coat bee miſſhapen than the body.

64

I ſee, that as black and white colors to the eies, ſo is the vice and Vertue of others to the iudgement of men. Vice gathers the beames of the ſight in one; that the eye may

may ſee it, and bee intent vpon it: Vertue ſcatters them abroad; and therefore hardly admits of a perfect apprehenſion. Whence it comes to paſſe, that (as iudgement is according to ſenſe) we doe ſo ſoone eſpie, and ſo earneſtly cenſure a man for one vice; letting paſſe many laudable qualities vndiſcerned, or at leaſt vnacknowledged. Yea, whereas euerie man is once a foole, and doeth that perhaps in one fit of his folly, which hee ſhall at leaſure repent of (as

Noah,

Noah, in one houres drũkennes, vncouered those secrets, which were hid sixe hundred yeeres before) the world is hereuppon ready to call in question all his former integritie, and to exclude him from the hope of any future amendement. Since God hath giuen mee two eyes; the one shall bee busied about the present fault that I see, with a detesting commiseration; the other, about the commendable qualities of the offender; not without an vnpartiall approbation

probation of them. So shall I doe GOD no wrong, in robbing him of the glorie of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe distinctly reserue, for it, a due portion of hatred.

65

God is aboue man; the brute creatures vnder him; he set in the midst. Lest he should be proud that he hath infinite creatures vnder him, that one is infinite degrees aboue him. I doe there-

fore

fore owe awe vnto God; mercie to the inferiour creatures: knowing, that they are my fellowes, in respect of Creation; whereas there is no proportion betwixt me, and my Maker.

66

One said, It is good to inure the mouth to speake well; for good speech is many times drawne into the affection: But I would feare, that speaking well, without feeling, were the next way to procure an habituall hypocrisie. Let my

my good wordes follow good affections; not goe before them. I will therfore ſpeake as I thinke: but, withall, I will labour to thinke well; and then I know, I cannot but ſpeake well.

67

When I conſider my ſoule; I could be proud to thinke of how diuine a nature and qualitie it is: but when I caſt downe mine eyes to my bodie (as the Swanne to her blacke legges) and ſee what loathefome matter iſſues from the mouth,

mouth, nostrils, eares, pores, and other passages, and how most carrion-like of all other creatures it is after death; I am iustly ashamed, to thinke that so excellent a gueſt dwels not in a more cleanely dunghill.

68

Euery worldling is a madde man. For, besides that hee preferreth profite and pleasure to Vertue, the World to GOD, Earth to Heauen, Time to Eternitie; hee pampers the bodie, and

and ſtarues the ſoule. Hee feedes one fowle an hundreth times; that it may feede him but once: and ſeekes all Landes and Seas for dainties; not caring whether any, or what repaſt, hee prouideth for his ſoule. Hee cloathes the body with all rich ornaments: that it may bee as faire without, as it is filthy within; whiles his ſoule goes bare and naked, hauing not a rag of knowledge to couer it. Yea, hee cares not to deſtroy his ſoule, to pleaſe the body; when

for

for the ſaluation of the ſoule, he wil not ſo much as hold the bodie ſhort of the leaſt pleaſure. What is, if this be not, a reaſonable kind of madneſſe? Let mee enioy my ſoule no longer, than I preferre it to my bodie. Let mee haue a deformed, leane, crooked, vnhealthfull, neglected bodie; ſo that I may finde my ſoule ſound, ſtrong, well furniſhed, well diſpoſed both for earth and Heauen.

69

Aſa was ſicke but of his feet;

feete, far from the heart: yet becauſe he ſought to the Phyſitians, not to God, hee eſcaped not. *Ezekiah* was ſicke to die: yet becauſe he truſted to God, not to Phyſitians, he was reſtored. Meanes without GOD, cannot helpe: GOD, without meanes, can; and often doeth. I will vſe good meanes; not reſte in them.

70

A mans beſt monument is his vertuous actions. Fooliſh is the hope of immortalitie, and future

ture praiſe, by the coſt of ſenceleſſe ſtone; when the Paſſenger ſhall onely ſay, Here lyes a faire ſtone and a filthy carkaſſe. That onely can report thee rich: but for other praiſes, thy ſelfe muſt build thy monument, aliue; and write thy owne Epitaph in honeſt and honorable actions. Which are ſo much more noble, then the other, as liuing men are better than dead ſtones: Nay, I know not if the other bee not the way to worke a perpetual ſucceſsion of infamie:

while

whiles the cenſorious Reader, vpon occaſion thereof, ſhall comment vpon thy bad life: whereas, in this, euerie mans heart is a Toombe, and euery mans tongue writeth an Epitaphe vppon the well behaued. Either I will procure mee ſuch a Monument, to bee remembred by: or elſe it is better to bee inglorious, than infamous.

71

The baſeſt things are euer moſt plentifull. Hiſtorie and experience tell vs,

vs, that some kinde of Mouse breedeth 120. yong ones in one neast: whereas the Lyon, or Elephant, beareth but one at once. I haue euer found, The least wit yeildeth the most words. It is both the surest and wisest way, to Speake little, and Thinke more.

72

An euill man is clay to God; waxe to the diuell. God may stampe him into powder, or temper him anew: but none of his meanes can melt him. Contrariwise,

a good man is GODS waxe; and Sathans clay: he relents at euery looke of God; but is not ſtirred at any temptation. I had rather bow than breake, to God: but, for Satan, or the world, I had rather be broken in pieces with their violence, then ſuffer my ſelf to be bowed vnto their obedience.

73

It is an eaſie matter for a man to bee careleſſe of himſelfe: & yet much eaſier to bee enamoured of himſelfe. For, if he be

a

a Christian; whiles hee contemneth the World perfectly, it is hard for him to reserue a competent measure of loue to himselfe; if a worldling, it is not possible but hee must ouer-loue himselfe. I will striue for the meane of both; and so hate the World, that I may care for my self: and so care for my selfe, that I be not in loue with the world.

74.

I will hate popularitie and ostentation (as euer daungerous: but

most of all in Gods businesse) which who so affect, doe as ill spokesmen; who, when they are sent to wooe for GOD, speake for themselues. I know how dangerous it is to haue God my Riuall.

75

Earth affords no sound contentment. For, what is there vnder Heauen not troublesome, besides that which is called pleasure? and, that, in the end, I find most irksome of all other.

76

76

God is euer with me, euer before me. I know, he cannot but ouer-see me alwayes; though my eyes bee held that I see him not: yea, hee is still within mee; though I feele him not: neither is there any moment, that I can liue without God. Why doe I not, therefore, alwaies liue with him? Why do I not account all houres lost, wherin I enioy him not?

77

There is no man so

happie as the Christian. When hee lookes vp vnto heauen, hee thinkes, That is my home: the God that made it, and owes it, is my Father: The Angels, more glorious in nature then my selfe, are my attendants: mine enemies are my vassals. Yea those things, which are the terriblest of all to the wicked, are most pleasant to him. When hee heares God thunder aboue his head, hee thinkes, This is the voyce of my Father. When hee remembreth the Tribunall of the last iudge

iudgement, hee thinkes, It is my Sauiour that sits in it: when death, hee esteemes it but as the Angell set before Paradise; which with one blowe admittes him to eternall ioy. And, (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the World, woorth enuying, but a Christian.

78

As Man is a little World: so euery Christian is a little Church, within himselfe. As the

Church, therefore, is ſometimes in the wane, through perſecution; other times in her full glorie and brightneſſe: So let mee expect my ſelfe ſometimes drouping vnder Tentations, and ſadly hanging down the head for the want of the feeling of GODS preſence; at other times carried with the full ſayle of a reſolute aſſurance to heauen: Knowing, that as it is a Church at the weakeſt ſtay; ſo ſhall I, in my greateſt deiection, hold the child of God.

Ten-

79

Tentations, on the right hand, are more perillous, than those on the left; and destroy a thousand, to the others tenne: as the Sunne, more vsually, causeth the trauailer to cast off his cloake, then the wind. For, those on the left hand miscarrie men but two wayes: to distrust, and deniall of God; more rare sinnes: but the other, to all the rest, wherewith mens liues are so commonly defiled. The spirit of Christians, is like the

English Ieat, wherof we read, that it is fired with water, quenched with oyle. And these two, prosperity and aduersity, are like heat and cold: the one gathers the powers of the soule together, and makes them abler to resist, by vniting them: the other diffuses them; and, by such separation, makes them easier to conquer. I hold it, therefore, as praise-worthy with God, for a man to contemne a profered honour, or pleasure, for conscience sake; as, on the rack, not to denie his

profession.

profession. When these are offered, I wil not nibble at the baite; that I bee not taken with the hooke.

80

GOD is Lord of my body also: and therefore challengeth as well reuerent gesture, as inward deuotion. I will euer, in my prayers, either stand, as a seruant, before my Master; or kneele, as a subiect, to my Prince.

81

I haue not beene in others breasts: but, for

my owne part, I neuer tasted of ought, that might deserue the name of pleasure. And, if I could, yet a thousand pleasures cannot counteruaile one torment: because the one may be exquisite; the other not without composition. And, if not one torment, much lesse a thousand. And if not for a moment, much lesse for eternitie. And if not the torment of a part, much lesse of the whole. For, if the paine but of a tooth bee so intolerable, what shal the racking of the whole body

body be? And, if of the body; what shall that be, which is primarily of the soule? If there bee pleasures that I heare not of, I will be wary of buying them so ouer-deare.

82

As hypocrisie is a cõmon counterfait of all vertues: so there is no speciall vertue, which is not (to the very life of it) seemingly resembled, by some speciall vice. So, deuotion is counterfaited by superstition; good thrift, by niggardlinesse; charitie, with vaine-glorious

rious pride. For, as charitie is bounteous to the poore; so is vaine glory to the wealthy: as charitie sustains all, for truth; so pride, for a vain praise: both of them make a man courteous and affable. So the substance of euery vertue is in the hart: which, since it hath not a window made into it, by the Creator of it, (but is reserued vnder locke & key for his owne view) I will iudge onely by appearance. I had rather wrõg my self, by credulity; thã others, by vniust cẽsures & suspitions.

83

Euery man hath a kingdome, within himſelfe: Reaſon, as the Princeſſe, dwels in the higheſt and inwardeſt roome: The ſenſes are the Guard and attendants on the Court; without whoſe ayde, nothing is admitted into the Preſence: The ſupreame faculties (as wil, memory &c.) are the Peeres: The outward parts, and inward affections, are the commons: Violent Paſsions are as Rebels, to diſturbe the common peace. I would

would not be a Stoicke, to haue no Paſsions: for that were to ouerthrow this inward gouernment God hath erected in me; but a Chriſtian, to order thoſe I haue. And, for that I ſee, that as (in commotions) one mutinous perſon drawes on more; ſo in paſsions, that one makes way for the extremity of another (as, exceſſe of loue cauſeth exceſſe of griefe, vpon the loſſe of what we loued:) I will doe as wiſe Princes vſe, to thoſe they miſdoubt for faction; ſo holde them downe, and keepe

keepe them bare, that their very impotencie & remiſneſſe ſhall affoorde me ſecuritie.

84

I looke vpon the things of this life, as an owner; as a ſtranger: As an owner, in their right; as a ſtranger, in their vſe. I ſee that owning is but a conceit, beſides vſing: I can vſe (as I lawfully may) other mens commodities as my owne; walke in their woods, looke on their faire houſes, with as much pleaſure as my owne: yet againe, I will vſe

vse my owne, as if it were anothers: knowing that though I hold them by right, yet it is onely by Tenure at will.

85

There is none like to *Luthers* three Maisters; Prayer, Tentation, Meditation. Tentation stirs vp holy meditation: meditation prepares to praier: and prayer makes profit of Tentation; and fetcheth al diuine knowledge from Heauen. Of others, I may learne the Theorie of Diuinitie; of these onely, the practise.

Other

Other Maiſters teach me, by rote, to ſpeake Parrat-like of heauenly things; theſe alone, with feeling and vnderſtanſtanding.

86

Affectation is the greateſt enemie both of doing well, & good acceptance of what is done. I hold it the part of a wiſe man, to endeuour rather that Fame may followe him, than go before him.

87

I ſee a number, which, with *Shimei*, whiles they ſeeke

ſeek their ſeruant, which is riches, loſe their ſoules: No worldly thing ſhall drawe mee without the gates, within which God hath confined me.

88

It is an hard thing for a man to find wearineſſe in pleaſure, while it laſteth; or contentment in paine, while he is vnder it. After both (indeed) it is eaſie: yet both of theſe muſt bee found in both; or elſe we ſhall be drunken with pleaſures, and ouerwhelmed with ſorrow. As thoſe, therfore, which

which ſhould eate ſome diſh, ouer-deliciouſly ſweet, do allay it with tart ſauce; that they may not be cloyed: and thoſe that are to receiue bitter pils (that they may not be annoied with their vnpleaſing taſte) rowle them in ſugar: So, in al pleſures, it is beſt to labour, not how to make them moſt delightfull; but how to moderate them frõ exceſſe: and, in all ſorowes, ſo to ſettle our hearts in true grounds of comfort, that wee may not care ſo much for being bemoaned of others, as how to be

bee moſt contented in our ſelues.

89

In wayes, we ſee Trauailers chooſe not the faireſt and greeneſt; if it be either croſſe or contrarie: but the neereſt; though mirie & vneuen: ſo, in opinions, let mee follow not the plauſibleſt, but the trueſt, though more perplexed.

90

Chriſtian ſocietie is like a bundle of ſtickes layed together, whereof one

one kindles another. Solitarie men haue feweſt prouocations to euill; but againe feweſt incitations to good. So much, as doing good is better than not doing euill, will I account Chriſtian good fellowſhip better than an Eremitiſh & melancholike ſolitarineſſe.

91

I had rather confeſſe my ignorance, than falſly profeſſe knowledge. It is no ſhame, not to know all things: but it is a iuſt ſhame, to ouerreach in any thing.

92

92

Sodaine extremitie is a notable tryall of faith, or any other disposition of the soule. For, as, in a sodaine feare, the blood gathers to the heart, for guarding of that part which is principal: so the powers of the soule cõbine thẽselues in an hard exigent, that they may be easily iudged of. The faithfull (more sodainely than any casualty) can lift vp his heart to his stay in Heauen: Whereas the worldling standes amazed, and distraught with the

the euil; because he hath no refuge to fly vnto. For not beeing acquainted with God in his peace, how should he but haue him to seek in his extremitie? When therefore some sodaine stitch girds me in the side, like to be the messenger of death; or whe the sword of my enemy, in an vnexpected assalt, threatēs my body; I will seriously note how I am affected: so the sodainest euill, as it shall not come vnlooked for, shall not goe away vnthought of. If I finde my selfe couragious, & heauenly

uenly minded, I will reioyce in the trueth of Gods grace in me; knowing that one dragme of tryed faith, is woorth a whole pound of ſpeculatiue; and that, which once ſtood by mee, will neuer faile mee: If deiected, and hartleſſe, herein I wil acknowledge cauſe of humiliation; and, with all care and earneſtneſſe, ſeeke to ſtore my ſelfe againſt the daungers following.

93

The Rules of ciuill policie may well be applied to

to the minde. As therefore for a Prince, that he may haue good ſucceſſe againſt either Rebels or forraine enemies, it is a ſure axiome, *Diuide* and rule; but when he is once ſeated in the throne ouer loyall Subiects, *Vnite* and rule: ſo, in the regiment of the ſoule, there muſt bee variance ſet in the iudgement, and the conſcience and affections, that that which is amiſſe may be ſubdued: but, when all parts are brought to order, it is the only courſe to maintaine their peace; that,

all seeking to establish and helpe each other, the whole may prosper. Alwayes to be at warre, is desperate: alwaies at peace, secure, and ouer-Epicure-like. I doe account a secure peace, a iust occasion of this ciuill dissention, in my selfe; and a true Christian peace, the ende of all my secret warres: which when I haue atchieued, I shall raigne with comfort: and neuer will be quiet, till I haue atchiued it.

94

I brought ſinne enough with me into the world to repent of, all my life; though I ſhould neuer actually ſinne: and ſinne inough actually, euery day, to ſorow for; though I had brought none with mee into the world: but, laying both together, my time is rather too ſhort for my repentance. It were madneſſe in me, to ſpend my ſhort life in iollitie and pleaſure, whereof I haue ſo ſmall occaſion; and neglect the opportunitie

of my so iust sorrowe: especially since before I came into the World, I sinned; after I am gone out of the World, the contagion of my sinne past, shall adde to the guilt of it: yet, in both these states, I am vncapable of repentance. I will doe that while I may, which, when I haue neglected, is vnrecouerable.

95

Ambition is torment enough, for an enemie. For, it affoords as much discontentment in enioi-

ing,

ing, as in want; making men like poysoned Rats: which, when they haue tasted of their bane, cannot rest till they drinke; and then can much lesse rest, till their death. It is better for mee to liue in the wise mens flockes, in a contented want; than in a fooles Paradise, to vexe my selfe with wilfull vnquietnesse.

96

It is not possible, but a conceited man must bee a foole. For, that ouerweening opinion, hee hath of himselfe, ex-

cludes all opportunity of purchasing knowledge. Let a vessell bee once full of neuer so base liquor, it will not giue roome to the costliest; but spilles beside whatsoeuer is infused. The proud man, though he bee emptie of good substance, yet is full of conceite. Many men had prooued wise if they had not so thought themselues. I am emptie enough, to receiue knowledge enough. Let me think my selfe but so bare as I am; and more I neede not. O Lord, doe thou teach me how little,

little, how nothing I haue; and giue me no more, thā I know I want.

97

Euery man hath his turne of ſorrow: whereby (ſome more, ſome leſſe) all men are in their times miſerable. I neuer yet could meet with the man, that complained not of ſomewhat. Before ſorrow come, I will prepare for it: when it is come, I will welcome it: when it goes, I will take but halfe a farewell of it; as ſtill expecting his returne.

98

There be three things that follow an iniurie, so far as it concerneth our selues; (for, as the offence toucheth GOD, it is aboue our reach) reuenge, censure, satisfaction: which must bee remitted of the mercifull man. Yet not all at all times: but reuenge alwaies leauing it to him that can, and will doe it; censure oft times; satisfaction sometimes. He that deceiues mee oft, though I must forgiue him; yet charitie bindes mee

mee not, not to cenſure him for vntruſty: and he, that hath endammaged me much, cannot plead breach of charitie, in my ſeeking his reſtitution. I will ſo remit wrongs, as I may not encourage others to offer them; and ſo reteine them, as I may not induce God to retaine mine to him.

99.

Garments, that haue once one rent in them, are ſubiect to bee torne on euery nayle, and euerie brier; and glaſſes, that are once crackt, are ſoon

broken: ſuch is a mans good name once tainted with iuſt reproach. Next to the approbation of God, and the teſtimonie of mine owne conſcience, I will ſeeke for a good reputation with men: not by cloſe carriage, concealing faultes; that they may not bee knowen, to my ſhame: but auoyding all vices; that I may not deſerue it. The efficacy of the agẽt, is in the patient well diſpoſed. It is hard for mee euer to do good, vnleſſe I be reputed good.

100

Many vegetable, and many brute creatures exceed man in length of age. Which hath opened the mouthes of Heathen Philosophers, to accuse nature, as a step-mother to man; who hath giuen him the least time to liue, that only could make vse of his time in getting knowledg. But herein religion doth most magnify God, in his wisdom & iustice; teaching vs, that other creatures liue long, & perish to nothing: only man recompenses the shortnes of his life, with eternity

eternity after it; that the ſooner hee dies well, the ſooner he comes to perfection of knowledge, which he might in vaine ſeeke below: the ſooner he dies il, the leſſe hurt he doth with his knowledg. There is great reaſon thē, why man ſhould liue long; greater, why hee ſhould dy early. I wil neuer blame God, for making me too ſoon happy; for changing my ignorance, for knowledg; my corruption, for immortality; my infirmities, for perfection: *Come Lord Ieſus, come quickly.*

THE SECOND BOOKE OF MEDITATIONS and VOWES.

DIVINE AND MORALL.

AT LONDON,
Printed by Tho: Purfoot for *Arthur Iohnson, Samuell Macham,* and *Lawrence Lyle.* 1609.


BIBLIOTHECA·BODLEIANA·

TO THE RIGHT Vertuous and Worſhipfull Lady, the Lady Drury, all increaſe of grace.

MAdame, I know your Chriſtian ingenuitie ſuch, that you will not grudge others the communication of this yo r priuate right: which yet I durſt not haue preſumed to aduenture, if I feared that either the benefite of it would be leſſe, or the acceptation. Now it ſhall be

bee no leſse yours: onely it ſhall be more knowen to be yours. Vouchſafe therefore to take part with your worthy husband, of theſe my ſimple Meditations. And if your long and gracious experience haue written you a larger volume of wholſome lawes, and better enformed you by precepts fetcht from your owne feeling, then I can hope for, by my bare ſpeculation: yet where theſe my not vnlikely rules ſhall accorde with yours, let your redoubled aſſent allowe them, and they confirme it. I made them not for the eye; but for

for the heart: neither doe I commend them to your reading, but your practiſe: wherein alſo it ſhall not be enough that you are a meere and ordinarie agent, but that you be a patterne propounded vnto others imitation: So ſhall your vertuous and holy progreſſe, beſides your owne peace and happineſſe, bee my crown, and reioycing, in the day of our common appearance. Halſted. Decem. 4.

Your L. humbly deuoted,

Ioſ. Hall.

MEDITATIONS AND VOWES.

I

A Man, vnder Gods affliction, is like a bird in a net; the more hee striueth, the more hee is intangled. Gods decree cannot be eluded with impatience. What I cannot auoide, I will learne to beare.

2

I find that all worldly things require a long labour in getting; and afoord a short pleasure, in enioying them. I will not care much, for what I haue; nothing, for what I haue not.

3

I see naturall bodies forsake their owne place & condition for the preseruation of the whole but, of all other Creatures, man; and, of all other men, Christians haue the least interest in them

themſelues. I will liue, as giuen to others; lent only to my ſelfe.

4

That which is ſayd of the Elephant, that, being guiltie of his deformity, he cannot abide to looke on his owne face in the water (but ſeeks for troubled and muddie chanels) we ſee well moralized, in men of euill conſcience, who know their ſoules are ſo filthy, that they dare not ſo much as view them; but ſhift off all checkes of their former iniquitie, with vaine excuſes

excuſes of good fellow-ſhip. Whence it is, that euery ſmal reprehenſion ſo galles them: becauſe it calles the eyes of the ſoule home to it ſelfe, & makes them ſee a glimſe of what they would not. So haue I ſeene a fooliſh and timerous Patient, which, knowing his wound very deep, wold not endure the Chirurgion to ſearch it: whereon what can enſue, but a feſtering of the part, and a danger of the whole bodie? So I haue ſeene many prodigall waſters runne ſo farre in

in bookes, that they cannot abide to heare of reckoning. It hath beene an olde and true Prouerbe, Oft and euen reckonings make long friends: I will oft summe vp my estate, with God; that I may knowe what I haue to expecte, and answer for. Neither shall my score run on so long with GOD, that I shall not knowe my debts, or feare an Audit, or despaire of payment.

5

I account this bodie, nothing, but a close prison

prison to my soule; and the earth a larger prison to my bodie. I may not breake prison, till I bee loosed by death: but I will leaue it, not willingly, when I am loosed.

6

The common feares of the World are causeless, and ill placed. No man feares to doe ill; euery man to suffer ill: wherein if we consider it well, we shall finde that we feare our best frends. For my part, I haue learned more of God and of my selfe, in one weekes extremitie,

extremity, then all my whole liues prosperity had taught mee afore. And, in reason and common experience, prosperity vsually makes vs forget our death: aduersitie, on the other side, makes vs neglect our life. Now (if we measure both of these, by their effects) forgetfulnesse of death makes vs secure: neglect of this life makes vs carefull of a better. So much therefore as neglect of life is better than forgetfulnesse of death; and watchfulnesse better than securitie: so much

more beneficiall will I esteeme aduersitie, then prosperitie.

7

Euen griefe it selfe is pleasant to the remembrance, when it is once past: as ioy is, whiles it is present. I will not therefore in my conceit, make any so great difference betwixt ioy and griefe: sith griefe past is ioyfull; and long expectation of ioy is grieuous.

8

Euety sickenesse is a little death. I will be con-

ten

tent to die oft; that I may die once well.

9

Oft times those things which haue been sweet in opinion, haue proued bitter in experience. I wil therefore euer suspend my resolute iudgement, vntill the tryall & euent: in the meane while I will feare the worst, and hope the best.

10

In all diuine and morall good thinges, I would faine keepe that I haue, and get that I

want. I doe not more loath all other couetouſneſſe, then I affect this. In all theſe things alone, I profeſſe neuer to haue enough. If I may increaſe them, therfore, either by labouring, or begging, or vſurie, I ſhall leaue no meanes vnattempted.

11

Some children are of that nature, that they are neuer wel, but while the rod is ouer them: ſuch am I to GOD; Let him beat mee, ſo hee amend me: let him take all away from

from mee, so he giue me himselfe.

12

There must not bee one vniforme proceeding with all men, in reprehension: but that must varie according to the disposition of the reprooued. I haue seene some men as thornes, which, easily touched, hurt not; but if hard and vnwarily, fetch blood of the hand: others, as nettles, which if they be nicely handled, sting and pricke; but if hard and roughly pressed, are

pulled vp without harm. Before I take any man in hand, I will know whither hee bee a thorne, or a nettle.

13

I will account no ſinne little; ſince there is not the leaſt, but workes out the death of the ſoule. It is all one, whether I bee drowned in the ebber ſhore, or in the midſt of the deepe Sea.

14

It is a baſe thing, to get goods, to keepe them, I ſee that God (which one-

ly

ly is infinitely rich) holdeth nothing in his own hands; but giues all to his creatures. But, if we will needes lay vp; where should we rather repose it, than in Christs treasurie? The poore mans hand is the treasurie of Christ. All my superfluity shal be there hoorded vp: where I know, it shal be safely kept, and surely returned me.

15

The Schoole of God, and Nature, require two contrary maners of proceeding. In the Schoole

of Nature, we must conceiue; and then beleeue: in the Schoole of God, wee must first beleeue; and then wee shall conceiue. He, that beleeues no more than hee conceiues, can neuer be a Christian; nor he a Philosopher, that assents without reason. In natures Schoole, wee are taught to bolt out the truth, by Logicall discourse: God cannot endure a Logician. In his Schoole, he is the best Scholler, that reasons least, and assents most. In diuine things, what I may, I will conceiue:

cpiue: the reſt I will be-leeue and admire. Not a curious head, but a credulous & plaine heart, is accepted with God.

16

No worldly pleaſure hath any abſolute delight in it; but as a Bee, hauing honye in the mouth, hath a ſting in the tayle. Why am I ſo fooliſh, to reſt my hart vpon any of them? & not rather labour to aſpire to that one abſolute good, in whom is nothing ſauouring of griefe; nothing

wanting to perfect happineſſe.

17

A ſharpe reproofe I account better, than a ſmooth deceit. Therfore when my friend checkes me, I will reſpect it with thankefulneſſe: when others flatter mee, I will ſuſpect it, and reſt in my owne cenſure of my ſelfe; who ſhould bee more priuie (and leſſe partiall) to my owne deſeruings.

18

Extremitie diſtinguiſheth

ſheth friends: worldly pleaſures, like Phiſitians, giue vs ouer when once wee lye a dying; and yet the death bed had moſt need of comforts: Chriſt Ieſus ſtandeth by his, in the pangs of death; and after death, at the barre of iudgement; not leauing them either in their bed, or graue. I will vſe them therefore to my beſt aduantage; not truſt them. But for thee, O my Lord, which in mercy and truth canſt not fayle me (whome I haue found euer faithful and preſent in all extremities)

mities) Kill me, yet will I truſt in thee.

19

Wee haue heard of ſo many thouſand generations paſſed, and we haue ſeene ſo many hundreths die within our knowledge; that I wonder, any man can make account to liue, one day. I will die dayly. It is not done before the time, which may be done at all times.

20

Deſire oft times makes vs vnthankefull. For, who hopes

hopes for that hee hath not, vsually forgets that which he hath. I will not suffer my heart to roaue after high or impossible hopes; lest I should, in the mean time, contemn present benefits.

21

In hoping well, in being ill, and fearing worse, the life of man is wholly consumed. When I am ill, I will liue in hope of better; when well, in feare of worse: neither will I at any time, hope without feare; lest I should deceiue my selfe, with

with too much confidence (wherein euill shal be so much more vnwelcome & intolerable, because I looked for good) nor, againe, feare without hope; lest I should be ouer-much dieected: nor do either of thē, without true contentation.

22

What is man, to the whole earth? What is earth, to the Heauen? What is heauen to his Maker? I will admire nothing in it selfe; but all things in God, and God in all things.

23

23

There bee three vsuall causes of ingratitude, vpon a benefit receiued; Enuie, Pride, Couetousnesse: Enuie, looking more at others benefits than our owne; Pride, looking more at our selues than the benefit; Couetousnesse, looking more at what we would haue, than what wee haue. In good turnes, I will neither respect the giuer, nor my selfe, nor the gift, nor others; but onely the intent & good will from whence it proceeded.

ceeded. So shall I requite others great pleasures, with equall good will; & accept of small favours, with great thankfulnesse.

24

Whereas the custome of the Worlde is, to hate thinges present, to desire future, and magnifie what is past; I will contrarily esteeme that which is present, best. For, both what is past, was once present; and what is future, will be present: future things next, because they are present in hope; what is past,

past, least of all, because it cannot be present: yet somewhat, because it was.

25

Wee pitie the folly of the Larke, which (while it playeth with the feather, and stoupeth to the glasse) is caught in the Fowlers net: and yet cannot see our selues alike made fooles, by Satan; who, deluding vs by the vaine feathers and glasses of the world, so dainly enwrappeth vs in his snares. Wee see not the nets indeede: it is too much

much that we ſhall feele them, and that they are not ſo eaſily eſcaped after, as before auoyded. O Lord, keep thou mine eyes from beholding vanitie. And though mine eyes ſee it, let not my heart ſtoope to it; but loath it a farre off. And, if I ſtoope at any time, & bee taken; Set thou my ſoule at libertie: that I may ſay, My ſoule is eſcaped, euen as bird out of the ſnare of the Fowler; the ſnare is broken, and I am deliuered.

26

In ſuffering euill, to looke to ſecondarie cauſes, without reſpect to the higheſt, maketh impatience. For ſo we bite at the ſtone, and neglect him that threw it. If we take a blowe at our equall, we returne it with vſurie: if of a Prince, we repine not. What matter is it, if God kill me, whether hee doe it by an Ague, or by the hand of a Tyrant? Againe, in expectation of good, to looke to the firſt cauſe, without care of the ſecond,

cond, argues idleneſſe, and cauſeth want. As wee cannot helpe our ſelues, without God: ſo God will not ordinarily helpe vs, without our ſelues. In both, I will look vp to God; without repining at the meanes in one, or truſting them in the other.

27

If my money were another mans, I could but keepe it: onely the expending ſhewes it my own. It is greater glory, comfort, and gaine, to lay it out well, than to keepe

keepe it safely. God hath made me, not his Treasurer; but his Steward.

28

Augustines friend, *Nebridius*, not vniustly hated a short answere, to a weightie & difficult question; because the disquisition of great truthes requires time, and the determining is perillous: I will as much hate a tedious and farre fetched answere, to a short and easie question. For, as that other wrongs the truth, so this the hearer.

29

29

Performance is a binder. I will requeſt no more fauour of any man than I muſt needs. I will rather chooſe to make an honeſt ſhift, than ouer much enthrall my ſelfe, by being beholding.

30

The world is a ſtage: Euery man an actor; and playes his part heere, either in a Comedie or Tragedy. The good man is a Comedian, which (how-euer hee begins) endes merrily: but the wicked

wicked man acts a Tragedy; and therefore euer ends in horrour. Thou seest a wicked man vaunt himselfe on his stage: stay till the last Act, and look to his end (as *Dauid* did) & see, whether that be peace. Thou wouldst make strange Tragedies, if thou wouldst haue but one Act. Who sees an Oxe, grazing in a fat and ranke pasture, and thinks not that hee is neere to the slaughter? whereas the lean beast, that toyles vnder the yoke, is farre enough from the Shambles. The best wicked man

man cannot be so enuied in his first shewes, as hee is pitiable in the conclusion.

31

Of all obiects of Benificence, I will choose either an olde man, or a child; because these are most out of hope to requite. The one forgets a good turne: the other liues not, to repay it.

32

That, which *Pythagoras* said of Philosophers, is more true of Christians (for, Christianitie is nothing

thing but a diuine & better Philoſophie) : Three ſorts of men come to the Market : buyers, ſellers, lookers on. The two firſt are both buſie, and carefully diſtracted about their Market : onely the third liue happily : vſing the world, as if they vſed it not.

33

There be three things, which of all other I will neuer ſtriue for; the wal, the way, the beſt ſeate. If I deſerue well, a lowe place cannot diſparage mee ſo much, as I ſhall

grace it: if not, the height of my place ſhall adde to my ſhame; whiles euery man ſhall condemne me of pride, matched with vnworthineſſe.

34

I ſee, there is not ſo much difference betwixt a man and a beaſt, as betwixt a Chriſtian and a naturall man. For, whereas man liues but one life of reaſon, aboue the beaſt; a Chriſtian liues foure liues, aboue a naturall man: The life of inchoate regeneration, by grace; the perfect life

of

of imputed righteouſnes; the life of glory begun, in the ſeparation of the ſoule; the life of perfect glory, in the ſocietie of the body, with the ſoule in full happineſſe: The worſt whereof is better by many degrees, than the beſt life of a naturall man. For, whereas the dignitie of the life is meaſured, by the cauſe of it (in which regarde the life of the plant is baſeſt; becauſe it is but frō the iuyce, ariſing from the root, adminiſtred by the earth: the life of the brute creature better

than it; becauſe it is ſenſitiue: of a man better than it; becauſe reaſonable) and the cauſe of this life, is the ſpirit of GOD; ſo farre as the ſpirit of God is aboue reaſon, ſo farre doth a Chriſtian exceed a meer naturaliſt. I thanke God much that he hath made mee a man; but more that hee hath made mee a Chriſtian: without which, I know not whether it had beene better for mee, to haue beene a beaſt, or not to haue beene.

35

Great mens fauours, friends promiſes, & dead mens ſhoos, I wil eſteem: but not truſt to.

36

It is a fearefull thing to ſinne; more fearefull to delight in ſinne; yet worſe to defend it: but worſe thã worſt, to boaſt of it. If therefore I cannot auoid ſinne; becauſe I am a man: yet I will auoide the delight, defence, & boaſting of ſin; becauſe I am a Chriſtian.

37

Thoſe things, which are moſt eagerly deſired, are moſt hardly both gotten, and kept; GOD commonly croſsing our deſires, in what wee are ouer-feruent. I will therfore account all things as too good to haue, ſo nothing too deere to loſe.

38

It is beſt to be courteous to all; entire with few. So may we perhaps haue leſſe cauſe of ioy: I am

am ſure leſſe occaſion of ſorrow.

39

Secrecies, as they are a burden to the mind, ere they bee vttered: ſo are they no leſſe charge to the receiuer, when they are vttered. I will not long after more inward ſecrets; leſt I ſhould procure doubt to my ſelfe, & iealous feare to the diſcloſer: But as my mouth ſhall be ſhut with fidelitie, not to blab them; ſo my eare ſhall not be too open to receiue them.

40

As good Phyſitians, by one receit, make way for another: ſo is it the ſafeſt courſe in practiſe; I wil reueale a great ſecret to none, but whom I haue found faithfull in leſſe.

41

I will enioy all things in GOD, and GOD in all things; nothing in it ſelfe: So ſhall my ioyes neither change, nor periſh. For, how-euer the thinges themſelues

ſelues may alter, or fade: yet he, in whom they are mine, is euer like him ſelfe; conſtant, and euerlaſting.

42

If I would prouoke my ſelfe to contentation, I will caſt downe my eyes to my inferiours; and there ſee better men in worſe condition: if to humilitie, I wil caſt them vp to my betters; and ſo much more deiect my ſelf to thē, by how much more I ſee them thought worthy to bee reſpected

of others, and deserue better in themselues.

43

True vertue rests in the conscience of it selfe, either for rewarde, or censure. If, therefore, I know my selfe vpright, false rumours shall not daunt me: if not answerable to the good report of my fauourers, I wil my selfe finde the first fault; that I may preuent the shame of others.

44

I will account vertue the

the best riches, knowledge the next, riches the worst; and therefore will labour to be vertuous & learned, without condition: as for riches, if they fall in my way, I refuse them not; but if not, I desire them not.

45

An honest word I account better, than a careless oath. I will say nothing but what I dare sweare & will performe. It is a shame for a Christian, to abide his tongue a false Seruant, or his minde

minde a looſe Miſtreſſe.

46

There is a iuſt and eaſie difference to be put betwixt a friend and an enemy; betwixt a familiar, and a friend: and much good vſe to bee made of all; but, of all, with diſcretion. I will diſcloſe my ſelfe no whit to my enemy, ſomewhat to my friend, wholly to no man; leaſt I ſhould be more others, than mine own. Friendſhip is brittle ſtuffe. How know I, whether he, that now

now loues mee, may not hate me hereafter?

47.

No man, but is an easie Iudge of his owne matters: and lookers on oftentimes see the more. I wil therefore submit my selfe to others, in what I am reproued: but in what I am praised, only to my selfe.

48

I wil not be so merry, as to forget God; nor so sorrowfull, to forget my selfe.

49

49

As nothing makes ſo ſtrong and mortall hoſtilitie, as diſcord in religions: ſo nothing in the world vnites mens harts ſo firmely, as the bond of faith. For, whereas there are three grounds of friendſhip; vertue, pleaſure, profit; and, by all confeſsions, that is the ſureſt, which is vpon vertue: it muſt needs follow, that what is grounded on the beſt, & moſt heauenly vertue, muſt be the faſteſt: which as it vnites man to God ſo inſeparably,

rably, that no tentations, no torments, not all the gates of Hell can ſeuer him; ſo it vnites one Chriſtian ſoule to another ſo firmely, that no outwarde occurrences, no imperfections in the party loued, can diſſolue them. If I loue not the childe of God (for his owne ſake, for his Fathers ſake) more than my friend (for my commoditie, or my kinſman for blood) I neuer receiued any ſparke of true heauenly loue.

50.

50

The good dutie, that is differed vpon a conceit of present vnfitnesse, at last growes irksome; and there-vpon altogether neglected. I wil not suffer my heart to entertaine the least thought of loathnesse towards the taske of deuotion, wherewith I haue stinted my selfe: but violently breake through any motion of vnwillingnes: not without a deep check to my selfe, for my backwardnesse.

51

51

Hearing is a ſenſe of great apprehenſion; yet farre more ſubiect to deceit, then ſeeing: not in the maner of apprehending; but in the vncertētie of the obiect. Words are vocal interpreters of the mind; actions reall: and therefore how euer both ſhould ſpeak according to the truth of what is in the heart; yet words do more bely the heart, than actions. I care not what wordes I here, when I ſee deedes. I am ſure, what a man dooth, he

hee thinketh: not ſo alwaies, what he ſpeaketh. Though I will not be ſo ſeuere a cenſor, that, for ſome few euill actes, I ſhould condemne a man of falſe-hartednesſe: yet, in common courſe of liſe I need not be ſo mopiſh, as not to beleeue rather the lãguage of the hand, then of the tongue. Hee, that ſayes well and doth well, is without exception commendable: but, if one of theſe muſt bee ſeuered from the other, I like him well that doth well, and ſaith nothing.

52

That, which they ſay of the Pelican; that when the Shepheards, in deſire to catch her, lay fire not far from her neſt; which ſhee finding, and fearing the danger of her yong, ſeekes to blow out with her wings, ſo long till ſhe burne her ſelfe, and makes her ſelfe a prey in an vnwiſe pitie to her young; I ſee morally verified in experience, of thoſe, which indiſcreetly medling with the flame of diſſention kindled in the Church, rather encreaſe

creaſe than quench it; rather fire their owne wings than help others. I had rather bewaile the fire a farre off, then ſtirre in the coales of it, I would not grudge my aſhes to it, if thoſe might abate the burning: but, ſince I ſee it is dayly increaſed with partaking, I will behold it with ſorrow; and meddle no otherwiſe than by prayers to good, and entreaties to men; ſeeking my own ſafetie, and the peace of the Church, in the freedom of my thought, and ſilence of my tongue.

53

That which is ſaid of *Lucillaes* faction, that anger bred it, pride foſtered it, and couetouſneſſe confirm'd it, is true of all Schiſmes; though with ſome inuerſion. For, the moſt are bred through pride (whiles men, vpon an high conceit of themſelues, ſcorne to goe in the common road, and affect ſingularitie in opinion); are confirmed through anger (whiles they ſtomack and grudge any cõtradiction), & are nouriſht through couetouſnes;

touſnes; whiles they ſeek ability to beare out their part. In ſome other, again Couetouſneſſe obtaines the firſt place, Anger the ſecond, Pride the laſt. Herein therefore I haue beene alwaies woont to commend and admire the humilitie of thoſe great & profound wits, whome depth of knowledge hath not led to by-paths in iudgement; but (walking in the beaten path of the Church) haue bent all their forces to the eſtabliſhment of receiued trueths: accounting it greater glory to confirme

confirme an ancient veritie, thā to deuiſe a new opinion (though neuer ſo pofitable) vnknowen to their predeceſſors. I wil not reiect a truth, for meere noueltie (Olde truths may come newly to light; neither is God tyed to times, for the gift of his illumination): but I will ſuſpect a nouell opinion, of vntrueth; and not entertaine it, vnleſſe it may be deduced from ancient grounds.

§ 4

The eare and the eye are

are the minds receiuers: but the tongue is onely busied in expending the treasure receiued. If therfore the reuenues of the minde bee vttered as fast or faster than they are receiued; it cannot be, but that the minde must needs bee held bare, and can neuer lay vp for purchase. But, if the receiuers take in still with no vtterance, the mind may soone grow a burden to it selfe, and vnprofitable to others. I will not lay vp too much, and vtter nothing; lest I be couetous: nor spend much, and

and ſtore vp little; leaſt I be prodigall and poore.

55

I will ſpeake no ill of others; no good of my ſelfe.

56

That which is the miſerie of Trauailers, to finde many hoſtes, and few friends, is the eſtate of Chriſtians in their pilgrimage to a better life. Good friends may not, therefore, be eaſily forgone: neither muſt they be vſed as ſuits of apparell; which, when we

I haue

haue worn threed-bare, wee cast off, and call for new. Nothing, but death or villany, shall diuorce me from an olde friend; but still I will follow him so farre, as is either possible or honest: And then I will leaue him, with sorrow.

57

True friendship necessarily requires Patience. For, there is no man, in whom I shall not mislike somewhat, and who shall not, as iustly, mislike somewhat in mee. My friends faults therefore

if little, I will ſwallow and digeſt; if great, I wil ſmother them: how-e-uer, I will winke at them, to others; but louingly, notifie them to himſelfe.

58

Iniuries hurt not more in the receiuing, than in the remembrance. A ſmall iniurie ſhall goe as it comes: a great iniurie may dine or ſuppe with me; but none at all ſhall lodge with mee. Why ſhould I vexe my ſelfe, becauſe another hath vexed me?

59

It is good dealing with that, ouer which wee haue the most power. If my state will not bee framed to my minde, I will labour to frame my minde to my estate.

60

In greatest companie I wil be alone to my selfe: in greatest priuacie, in company with God.

61

Griefe for things past

that cannot bee remedied, and care for things to come that cannot be preuented, may easily hurt; can neuer benefit me. I will therefore commit my selfe to God in both, and enioy the present.

62

Let my estate bee neuer so meane, I will euer keepe my selfe rather beneath; than either leuell, or aboue it. A man may rise, when he will, with honour: but cannot fall, without shame.

63

Nothing doth ſo be-
foole a man, as extreame
paſsion. This doth both
make them fools, which
otherwiſe are not; and
ſhew them to be fooles,
that are ſo. Violent paſsi-
ons, if I cannot tame the,
that they may yeeld, to
my eaſe; I will at leaſt
ſmother the by conceal-
ment; that they may not
appeare to my ſhame.

64

The minde of man,
though infinite in deſire
ye

yet is finite in capacitie. Since I cannot hope to know all things, I will labour first to knowe what I needes must, for their vse: next, what I best may, for their conuenience.

65

Though time be precious to mee (as all irrenocable good things deserue to be) and of all other things I would not be lauish of it; yet I will account no time loſt, that is either lent to, or bestowed vpon my friend.

66

I will honour good examples: but I will liue by good precepts.

67

As charity requires forgetfulneſſe of euil deeds, ſo Patience requires forgetfulneſſe of euill accidents. I will remember euils paſt, to humble me; not to vexe me.

68

It is both a miſery and a ſhame, for a man, to be a Bankrupt in loue: which

which hee may eaſily pay; and be neuer the more impouerißhed. I wil bee in no mans debt, for good wil: but will at leaſt returne euerie man his owne meaſure; if not with vſurie. It is much better to bee a Creditor, than a Debtor, in any thing; but eſpecially of this: yet of this I wil ſo be content to bee a debtor, that I will alwaies be paying it where I owe it; and yet neuer will haue ſo payd it, that I ſhall not owe it more.

69

The Spaniſh prouerbe is too true; Dead men & abſent find no friends. All mouthes are boldly opened, with a conceit of impunity. My care ſhal be no graue to bury my friends good name. But as I will bee my preſent friends ſelfe: So will I be my abſent friends deputie; to ſay for him what he would (and cannot) ſpeake for himſelfe.

70

The loſſe of my friend, as it ſhall moderately

grieue

grieue me; so it shall an other way much benefit me, in recompense of his want: for it shal make me thinke more often, and seriously of earth, and of heauen. Of earth, for his body which is reposed in it: Of Heauen, for his soule which possesseth it before me: Of earth, to put me in mind of my like frailtie & mortalitie: Of Heauen to make me desire, & (after a sort) emulate his happinesse and glorie.

71

Varietie of obiects is wont

wont to cauſe diſtraction: when againe a little one, layd cloſe to the eye (if but of a peny breadth) wholy takes vp the ſight; which could elſe ſee the whole halfe Heauen at once. I will haue the eies of my minde euer foreſtalled, and filled with theſe two obiects; the ſhortnes of my life, eternity after death.

72

I ſee that hee is more happy, that hath nothing to loſe, than hee that loſeth that which he hath. I will therefore neither

ther hope for riches, nor feare pouerty.

73

I care not so much in any thing, for multitude, as for choyce. Bookes & friends I will not haue many: I had rather seriously conuerse with a fewe, than wander amongst many.

74

The wicked man is a very coward, and is afraide of euery thing. Of God, because he is his enemie: of Sathan, because hee is his tormenter:

ter: of Gods creatures, because they (ioyning with their Maker) fight against him: of himselfe, because hee beares, about him, his owne accuser, and executioner. The godly man contrarily, is afraid of nothing. Not of GOD, because hee knowes him his best friend: and therfore will not hurt him: not of Sathan; because he cannot hurt him: not of afflictions, because he knowes they proceed from a loving God; and end to his owne good: not of the creatures; since the very

stones

ſtones of the fielde are in league with him: not of himſelfe; ſince his cõſcience is at peace. A wicked man may be ſecure, becauſe he knows not what hee hath to feare; or deſperate, through extreamitie of feare: but, truely courageous hee cannot bee. Faithleſnes cannot chuſe but bee falſe hearted. I wil euer, by my courage, take triall of my faith: By how much more I feare, by ſo much leſſe I beleeue.

75

The godly man liues hardly; and (like the Ant) toyles here, during the Summer of his peace, holding himselfe short of his pleasures; as looking to prouide for an hard Winter. Which, when it comes, he is able to weare it out comfortably: whereas the wicked man doth prodigally lash out all his ioyes, in the time of his prosperitie; and (like the Grashopper) singing merrily all Summer, is starued in Winter. I will so en-

ioy

ioy the preſent, that I wil lay vp more for hereafter.

76

I haue wondered oft, and bluſhed for ſhame, to reade in meere Philoſophers (which had no other Miſtreſſe, but Nature) ſuch ſtrange reſolution in the contempt of both fortunes (as they call them); ſuch notable precepts for a conſtant ſetledneſſe and tranquilitie of minde; and to compare it with my own diſpoſition, and practiſe: whom I haue found too much

much drouping and dejected, vnder small crosses; and easily againe carried away, with little prosperity: To see such courage and strength to cõtemne death, in those, which thought they wholy perished in death and to finde such faint-hartednes in my selfe, at the first conceit of death: who yet am throughly perswaded of the future happinesse of my soule. I haue the benefite of nature as well as they; besides infinite more helps that they wanted. Oh the dulnes & blindnes of

vs vnworthy Christians! that suffer Heathens, by the dimme candle-light of Nature, to go further then wee by the cleare Sunne of the Gospell: that an indifferent man could not tell by our practise, whether were the Pagan. Let me neuer for shame account my selfe a Christian, vnlesse my Arte of Christianity haue imitated and gone beyond nature, so farre, that I can finde the best heathen as farre belowe me in true resolution, as the vulgar sort were belowe them. Else, I may shame

ſhame religion : it can neither honeſt nor helpe me.

77

If I would be irreligions & vnconſcionable, I would make no doubt to be rich. For, if a man will defraude, diſſemble, forſweare, bribe, oppreſſe, ſerue the time, make vſe of all men for his owne turne, make no ſcruple of any wicked action, for his aduantage; I cannot ſee, how he can eſcape wealth and preferment. But, for an vpright man to riſe, is difficult:

cult: while his conſcience ſtraightly curbes him in, from euery vniuſt action; and will not allow him to aduance himſelfe, by indirect meanes. So, riches come ſeldome eaſily, to a good man; ſeldome hardly, to the conſcienceleſſe. Happie is that man, that can be rich with trueth, or poore with cõtentment. I will not enuie the grauell, in the vniuſt mans throat. Of riches let me neuer haue more, than an honeſt man can beare away.

78

God is the God of order; not of confusion. As therefore, in naturall things, hee vseth to proceed from one extream to another by degrees, through the meane: so doeth hee, in spirituall. The Sunne riseth not at once to his highest, from the darknes of midnight; but first sends forth some feeble glimmering of light, in the dawning; thē looks out with weak and wateriſh beames; & so, by degrees, ascends to the midst of heauē. So, in the

the ſeaſons of the yeare, we are not one day ſcorched with a Sõmer heat; and, on the next, frozen with a ſuddaine extreamitie of cold: But winter comes on lofty; firſt by colde deawes, then hoare froſts; vntill at laſt it deſcende to the hardeſt weather of all: ſuch are Gods ſpirituall proceedings: Hee neuer brings any man from the eſtate of ſinne, to the eſtate of glorie, but through the ſtate of grace. And, as for grace he ſeldome brings a man from groſſe wickedneſſe

to any eminence of perfection. I will be charitably iealous of those men, which from notorious lewdnesse leape at once into a sodaine forwardnesse of profession. Holynesse doth not, like *Ionas* gourd, grow vp in a night. I like it better, to go on, soft and sure, than for an hastie fit to runne my selfe out of winde; and, after, stand still and breath me.

79

It hath beene sayd of olde, To doe well and heare ill, is princely. Which

Which as it is moſt true, by reaſon of the enuie which followes vpon iuſtice: ſo is the contrarie no leſſe iuſtified, by many experiments; To doe ill, and to heare well, is the faſhion of many great men. To doe ill, becauſe they are borne out with the aſſurance of impunitie: To heare well, becauſe of abundance of Paraſites; which as Rauens to a carkaſſe, gather about great men. Neither is there any ſo great miſerie in greatneſſe as this, that it conceales men from themſelues; &

whē they wil needs haue a ſight of their own actions, it ſhews them a falſe glaſſe to looke in: Meanneſſe of ſtate (that I can finde) hath none ſo great inconuenience. I am no whit ſorry, that I am rather ſubiect to cōtempt, than flattery.

80

There is no earthly bleſsing ſo precious, as health of body: without which all other worldly good thinges are but troubleſome. Neither is there any thing more difficult,

difficult, than to haue a good ſoule, in a ſtrong and vigorous bodie (for, it is commonly ſeen, that the worſe part drawes away the better): But to haue an healthfull and ſound ſoule, in a weake ſickly bodie, is no noueltie; whiles the weakneſſe of the bodie is an helpe to the ſoule; playing the part of a perpetuall monitor, to incite it to good, and checke it for euill. I will not bee ouer-glad of health, nor ouer-fearefull of ſicknes. I will more feare the ſpirituall hurt, that may

follow vpon health; than the bodily paine, that accompanies ſickneſſe.

81

There is nothing more troubleſome to a good minde, than to doe nothing. For, beſides the furtherance of our eſtate the minde doth both delight, and better itſelfe with exerciſe. There is but this difference then betwixt labour and idleneſſe; that labor is a profitable and pleaſant trouble: idleneſſe, a trouble both vnprofitable and comfortleſſe. I will be euer

euer doing ſomething; that either God when he commeth, or Satan when he tempteth, may find me buſied. And yet, ſince (as the old prouerbe is) Better it is to be idle than effect nothing; I will not more hate doing nothing, than doing ſomething to no purpoſe. I ſhall doe good, but a while: let mee ſtriue to doe it, while I may.

82

A faithfull man hath three eyes: The firſt of ſenſe, common to him with brute creatures: the

second of reason, cōmon to all men: the third, of faith, proper to his profession: whereof each looketh beyond other; and none of them medleth with others obiects. For, neither doth the eie of sense reach to intelligible things and matters of discourse: nor the eie of reason to those things which are supernaturall and spirituall: neither doth faith looke downe, to thinges that may bee sensibly seene. If thou discourse to a brute beast of the depths of Philosophy, neuer so plainely, he

hee vnderſtands not, becauſe they are beyond the viewe of his eye; which is onely of ſenſe: If to a meer carnall man, of diuine things; he perceiueth not the things of GOD: neither indeede can doe; becauſe they are ſpiritually diſcerned. And therefore no wonder if thoſe things ſeeme vnlikely, incredible, impoſsible to him, which the faithfull man (hauing a proportionable meanes of apprehenſion) doth as plainely ſee, as his eye doeth any ſenſible thing. Tell a

plaine country-man that the Sun, or ſome higher or leſſer ſtarre is much bigger than his Cart-wheele; or, at leaſt, ſo many ſcores bigger than the whole earth; he laughes thee to ſcorne, as affecting admiration, with a learned vntruth. Yet the Scholler, by the eye of reaſon, doth as plainely ſee and acknowledg this truth, as that his hand is bigger than his penne. What a thicke miſt, yea what a palpable, & more than Egyptian darkneſſe, dooth the naturall man liue in! What a world is there

there, that hee doth not see at all! and how little doth he see in this, which is his proper element! There is no bodily thing but the brute creatures see as well as he; & some of them better. As for his eye of reason, how dim is it in those things which are best fitted to it! what one thing is there in nature, which he doth perfectly know? what herb, or flower, or worm that hee treads on, is there whose true essence hee knoweth? No, not so much, as what is in his owne bosome; what it

is, where it is, or whence it is, that giues Being to himselfe: But, for those things which concerne the best world, he doth not so much as cõfusedly see thẽ; neither knoweth whether they do. He sees no whit into the great and lawfull Maiesty of God. He discernes him not in al his creatures, filling the world with his infinite and glorious presence. He sees not his wise prouidence, ouerruling all things, disposing all casuall euents, ordering al sinful actions of men to his owne glory.

He

He cõprehends nothing of the beauty, maiesty, power, and mercy of the Sauiour of the world, sitting in his humanitie at his Fathers right hand. He sees not the vnspeakable happinesse of the glorified soules of the Saints. Hee sees not the whole heauenly cõmon wealth of Angels (ascending & descending to the behoose of Gods children) waiting vpon him at all times inuisibly (not excluded with that closenes of prisons, nor desolatnes of wildernesses) & the multitude of euil spirits

rits passing and standing by him, to tempt him vnto euill: but, like vnto the foolish birde when hee hath hid his head that he sees no bodie, he thinkes himselfe altogether vnseen; & then counts himself solitary, when his eye can meet with no compa nion. It was not without cause that we call a meer foole a natural. For, how euer worldlings haue still thought Christian's Gods fooles, wee know them the fooles of the world. The deepest Philosopher that euer was (saving the reuerēce of the Schools) is

is but an ignorant ſot, to the ſimpleſt Chriſtian. For, the weakeſt Chriſtian may, by plaine information, ſee ſomewhat into the greateſt myſteries of Nature; becauſe he hath the eye of reaſon common with the beſt: but the beſt Philoſopher, by all the demonſtration in the world, can cõceiue nothing of the myſteries of godlineſſe, becauſe he vtterly wants the eie of faith. Though my inſight into matters of the world be ſo ſhallow, that my ſimplicitie mooueth pitie, or maketh ſport vnto

to others; it shall bee my contentment and happines, that I see further into better matters. That, which I see not, is worth lesse; and deserues little better than contempt: that, which I see, is vnspeakeable, inestimable, for comfort, for glory.

83

It is not possible, for an inferiour to liue at peace, vnlesse hee haue learned to be cõtemned. For, the pride of his Superiours, and the malice of his equals and inferiours, shall offer him continuall

tinual and ineuitable occaſions of vnquietneſſe. As contentation is the mother of inward peace with our ſelues: ſo is humilitie the mother of peace with others. For, if thou bee vile in thine owne eyes firſt, it ſhall the leſſe trouble thee to be accounted vilde of others. So that a man of an high heart, in a lowe place, cannot want diſcontentment: whereas a man of lowely ſtomake can ſwallow & digeſt cõtempt, without any diſtẽper. For, wherein can he bee the worſe for being contem-

contemned, who out of his owne knowledge of his deserts did most of all contemn himself. I should be very improuident, if in this calling I did not look for daily contempt; wherein we are made a spectacle to the World, to Angels, & men. Whē it comes, I wil either embrace it, or contemne it: Embrace it, when it is within my measure; whē aboue, contemne it. So embrace it, that I may more humble my self vnder it: & so contemne it, that I may not giue heart to him that offers it; nor

disgrace

disgrace him, for whose cause I am contemned.

84

Christ raised three dead men to life: One newly departed; another on the Bere; a third smelling in the graue; to shew vs, that no degree of death is so desperate, that it is past helpe. My sinnes are many, & great: yet if they were more, they are farre belowe the mercy of him that hath remitted them, & the value of his ransome that hath payed for them. A man hurts

hurts himselfe most by presumptiō: but we cannot doe God a greater wrong, than to despaire of forgiuenes. It is a double iniury to God, first that we offend his iustice by sinning; then that we wrong his mercie, with despairing &c.

85

For a man to be wearie of the world through miseries that he meetes with (and for that cause to couet death) is neither difficult, nor commēdable, but rather argues

a

a baſe weakeneſſe of minde. So it may bee a cowardly part, to contemne the vtmoſt of all terrible things, in a feare of lingering miſery: but, for a man either liuing happily heere on earth, or reſoluing to liue miſerably, yet to deſire his remoueall to Heauen, doth well become a true Chriſtian courage; and argues a notable mixture of patience & faith. Of patience, for that hee can and dare abide to liue ſorowfully: of faith, for that hee is aſſured of his better Beeing otherwhere;

where; and therefore prefers the abſent ioyes hee lookes for, to thoſe hee feeles in preſent. No ſorrow ſhall make mee wiſh my ſelfe dead, that I may not be at all. No cõtentment ſhall hinder me from wiſhing my ſelfe with Chriſt, that I may be happier.

86

It was not for nothing that the wiſe Creator of all thinges hath placed gold & ſiluer, and al precious minerals vnder our feete, to be trode vpon, & hath

hath hid them low in the bowels of the earth, that they cannot without great labour bee either found, or gotten: whereas he hath placed the nobleſt part of his creation aboue our heads; & that ſo open to our view, that wee cannot chooſe but euery moment behold them. Wherein what did he els intend, but to draw away our mindes from theſe worthleſſe, and yet hiddē treſures, (to which he foreſaw we would be too much addicted) and to call them to the contemplation of thoſe bet-

ter

ter things, which (beside their beautie) are more obliuious to vs; that in them wee might see and admire the glory of their Maker, and withall seeke our own. How do those men wrong themselues, and misconstrue God, who (as if he had hidden these things, because hee would haue thē sought, and laide the other open for neglect) bend themselues wholly to the seeking of these earthly cōmodities! & do no more minde Heauen, than if there were none. If wee could imagine a beast to haue

haue reaſon, how could he be more abſurd in his choice? How eaſie is it to obſerue, that ſtill the higher we goe, the more puritie & perfection we finde! (So earth is the very droſſe and dregs of all the elemẽts: water ſomewhat more pure than it; yet alſo more feculent thã the aire aboue it: the lower aire leſſe pure thã his vppermoſt regions; & yet they as far inferior, to the loweſt heauens: which againe are more exceded by the glorious and empyriall ſeate of God, which is the heauen

uen of the iuſt): Yet theſe brutiſh men take vp their reſt, and place their felicitie in the loweſt and worſt of all Gods workmanſhip; not regarding that, which with it owne glorie can make them happie. Heauen is the proper place of my ſoule: I will ſend it vp thither continually in my thoughts, whiles it ſoiournes with me, before it goe to dwell there for euer.

87

A man need not to care for

for more knowledge, than to know himſelfe: he needes no more pleaſure, than to cõtent himſelfe: no more victorie, than to ouercome himſelf: no more riches, than to enioy himſelfe. What fooles are they that ſeek to know all other things, and are ſtrangers in thẽſelues? that ſeeke altogether to ſatisfie others humors, with their owne diſpleaſure: that ſeeke to vanquiſh kingdoms and Countreys, when they are not Maſters of themſelues: that haue no hold of their owne hearts; yet

ſeeke to bee poſſeſſed of all outward commodities. Goe home to thy ſelfe, firſt, vaine heart: &, when thou haſt made ſure worke there, (in knowing, contenting, ouercomming, enioying thy ſelfe) ſpend all the ſuperfluitie of thy time and labour, vpon others.

88

It was an excellent rule that fell from Epicure (whoſe name is odious to vs, for the father of looſenes); That if a man would be rich, honora-

ble,

ble, aged, he ſhould not ſtriue to much to ad to his wealth, reputatiō, yeres, as to detract from his deſires. For certainely, in theſe things which ſtand moſt vpon conceit, hee hath the moſt that deſireth leaſt. A poore man, that hath little, & deſires no more, is in truth richer thā the greateſt monarch, that thinkes hee hath not what he ſhould or what he might, or that grieues there is no more to haue. It is not neceſsity, but ambition, that ſets mens hearts on the rack. If I haue meat, drink, ap-

parell, I wil learne therewith to bee content. If I had the World full of wealth beſide, I could inioy no more than I vſe: the reſt could pleaſe me no otherwiſe but by looking on. And why can I not thus ſolace my ſelfe, while it is others?

89

An inconſtant and wauering mind, as it makes a man vnfit for Societie (for that there can be no aſſurance of his wordes, or purpoſes; neither can we build on them, without

out deceit): ſo, beſides that it makes a man ridiculous, it hinders him, from euer attaining any perfection in himſelf (for a rowling ſtone gathers no moſſe; and the mind whileſt it would be euerything proues nothing. Oft changes cannot bee without loſſe): Yea, it keepes him from enioying that which hee hath attained. For, it keepes him euer in worke: building, pulling downe, ſelling, changing, buying, commaunding, forbidding. So, whiles hee can be no other mans friend,

hee is the leaſt his owne. It is the ſafeſt courſe for a mans profit, credit, and eaſe, to deliberate long, to reſolue ſurely; hardly to aſſent, not to enter vpon that whoſe ende he foreſee; not anſwerable; and when he is once entred, not to ſurceaſe till he haue attained the end he fore-ſaw. So may he, to good purpoſe, begin a new work when he hath well finiſhed the olde.

90

The way to Heauen, is

is like that which *Ionathan* & his armour-bearer paſſed, betwixt two rocks; one *Bozez*, the other *Seneh*; that is foule, and thornye: whereto wee muſt make ſhifte to climbe, on our hands, & knees; but when wee are come vp, there is victory and triumph. Gods children haue three ſuits of apparell (wherof two are worne dayly, on earth; the third layd vp for them, in the ward-robe of Heauen): They are euer either in blacke, mourning; in red, perſecuted; or in white, glori-

ous. Any way ſhall bee pleaſant to me, that leads vnto ſuch an end. It matters not, what ragges or what colours I weare with men; ſo I may walke with my Sauiour in white, and raigne with him in glory.

91

There is nothing more eaſie, than to ſay Diuinity by rote: and to diſcourſe of ſpirituall matters from the tongue, or pen of others: but to heare God ſpeak it to the ſoule, and to feele the power of religion

ligion in our selues, & to expres it out of the truth of experience within, is both rare & hard: Al that we feele not in the matters of God is but hypocrisie, and therefore the more wee professe; the more wee sin: it will neuer be wel with me, til in these greatest things I be careless of others censures, fearefull onely of Gods and my owne: till sound experience haue really catechized my heart, & made me know God, and my Saviour otherwise, than by words; I wil neuer be quiet till I

can see, & feele, and tast God: my hearing I wil account as only seruing to effect this, & my speech onely to expresse it.

92

There is no enemy can hurt vs but by our owne hands; Sathan could not hurt vs, if our owne corruption betrayde vs not: afflictions cannot hurt vs without our own impatience: tentations cannot hurt vs without our owne yeildance: death could not hurte vs without the sting of our own sinnes: sinne could not hurt

hurte vs without our own impenitence: how might I defie all things if I could obtaine not to be my own enemy? I loue my selfe too much, and yet not enough. O God teach me to wish my self but so wel as thou wisheſt me, and I am safe.

93

It grieues me to see all other cretures so officious to their maker in their kinde: that both winds & sea, & heauen, & earth, obey him with alreadines that each of these heares other, & all of them their creator;

Creator; though to the deſtruction of theſelues; and man only is rebellious, imitating herein the euil ſpirits, who in the receit of a more excellent kinde of reaſon, are yet more peruerſe: hence it is, that the Prophets are oft times faine to turne their ſpeech to the earth, voyd of all ſence and life: from this liuing earth informed with reaſon: that only which ſhould make vs more plyable, ſtifneth vs. God could force vs (if he pleaſed,) but hee had rather incline vs by gentleneſſe. I muſt ſtoope to his

his power, why do I not ſtoope to his will? it is a vaine thing to reſiſt his voice, whoſe hand wee cannot reſiſt.

94

As all naturall bodies are mixt: ſo muſt all our morall diſpoſition: no ſimple paſsion doth wel. If our ioy bee not allayd with ſorrow, it is madneſſe: and if our ſorrow bee not tempered with ſome mixture of ioy it is helliſh and deſperat: if in theſe earthly things wee hope without all doubt; or

or feare without al hope we offend on both sides; if we labor without al recreation, we grow dul & hartlesse: if we sport our selues without al labour, we grow wild & vnprofitable; these compositions are wholsome, as for the body, so for the mind which though it bee not of a compounded substance, as the body: yet hath much varietie of qualities and affections, & those contrary to each other. I care not howe simple my heauēly affections are, which the more free they are frō composition,

ſition, are the neerer to God: nor how cõpounded my earthly which are eaſily ſubiect to extremities: if ioy come alone, I wil aske him for his fellowe: and euermore in ſpight of him, couple him with his contrary: that ſo while each are enemies to other, both may be friends to me.

95

Ioy & ſorow are hard to conceale: as frõ the countenance, ſo frõ the tong: there is ſo much correſpondence betwixt the heart & tongue, that they will

will moue at once: euery man therefore ſpeaks of his owne pleaſure and care: the Hunter and Falconer of his games, the plow-man of his teame, the ſoldier of his march, and colours. If the heart were as full of God, the tongue could not refrain to talke of him: the rareneſſe of Chriſtian communication, argues the cõmon pouerty of grace. If Chriſt bee not in our hearts, we are godleſſe: if he bee there without our ioy, we are ſenceles: if wee reioyce in him, and ſpeak not of him, we are

are ſhamefully vnthankful: euery man taketh, yea raiſeth occaſion to bring in ſpeech of what he liketh: as I will think of thee alwaies, O lord, ſo it ſhal be my ioy to ſpeake of thee often: and if I find not opportunity, I will make it.

96

When I ſee my Sauiour hanging in ſo forlorne a faſhion, vpon the croſſe; his head drouping down his temples bleeding with thornes; his hands and feet with the nailes; & his ſide with the ſpear; his

his enemies round about him, mocking at his ſhame, & inſulting ouer his impotẽce: how ſhuld I think any otherwiſe of of him, then, as himſelfe complaineth, forſaken of his father? but when again I turne mine eyes, & ſee the ſun darkned, the earth quaking, the rocks rent, the graues opened, the theefe confeſsing; to giue witnes to his deity, & when I ſee ſo ſtrong a guard of prouidence ouer him, that all his malicious enemies are not able ſo much as to break one bone of that body, which

which ſeemed careleſly neglected: I cannot but wonder at his glory, and ſafety: God is euer neer, though oft vnſeene: and if hee winke at our diſtreſſe, hee ſleepeth not: the ſenſe of others muſt not be iudges of his preſence, and care; but our faith: what care I, if the world giue me vp for miſerable, whiles I am vnder his ſecret protection? O Lord, ſince thou art ſtrong in our weakneſſe, and preſent in our ſenſeleſneſſe: giue mee but as much comfort in my ſorrow, as thou giueſt me ſecurity,

ſecurity, and at my worſt I ſhall be well.

97

In ſins and afflictions our courſe muſt be contrary: we muſt begin to deteſt the greateſt ſin firſt, & deſcend to the hatred of the leaſt; we muſt firſt begin to ſuffer ſmall afflictions with patience, that we may aſcend to the indurance of the greateſt: then alone ſhal I be happy, when by this holy method, I haue drawne my ſoule to make conſcience of the leaſt euill of ſinne,

ſinne, and not to ſhrinke at the greateſt euill of affliction.

98

Preſcription is no plea againſt the King, much leſſe can long cuſtome plead for errour againſt that our ſupreame Lord, to whome a thouſand yeares are but as yeſterday: yea, Time, which pleads voluntarily for continuance of things lawfull, will take no fee, not to ſpeake againſt an euill vſe: hath an ill cuſtome laſted long?

long? it is more thē time it were abrogated: age is an aggrauation to ſinne: Hereſie or abuſe, if it be gray-headed, deſerues ſharper oppoſition; to ſay I will doe ill becauſe I haue done ſo, is perillous & impious preſumption: continuance can no more make any wickedneſſe ſafe: then the author of ſinne, no Diuell: if I haue once ſinned, it is too much: if oft, woe be to mee, if the iteration of my offence cauſe boldneſſe, and not rather more ſorrow, more deteſtation: woe

woe bee to mee and my ſinne, if I bee not the better becauſe I haue ſinned.

99

It is ſtrange to ſee the varieties, and proportion of ſpirituall and bodily diets: there bee ſome creatures that are fatted and delighted with poyſons: others liue by nothing but ayre; and ſome (they ſay) by fire: others will taſte no water, but muddy: others feede on their fellowes, or perhaps on part of themſelues:

themſelus: others, on the excretions of nobler creatures; ſome ſearch into the earth for ſuſtenance, or diue into the waters; others content themſelues with what the vpper earth yeelds them without violence: All theſe, & more, are anſwered in the palate of the ſoule: there be ſome (yea the moſt) to whō ſin which is of a moſt venomous nature, is both food and dainties; others that thinke it the only life, to feed on the popular ayre of applauſe; others, that are neuer well out of the fire

fire of contentions; and that wilfully trouble all waters with their priuat humors and opinions; others, whose cruelty delights in oppresion, and blood; yea, whose enuy gnawes vpon their own hearts; others, that take pleasure to reuiue the wicked and foule heresies of the greater wits of the former times; others, whose worldly mindes roote altogether in earthly cares; or who not content with the ordinary prouision of doctrine, affect obscure subtilties, vnknowne to

wiſer men: others whoſe too indifferent mindes feed on what euer opinion comes next to hand without any carefull diſquiſitiō of truth, ſo ſome feed foule: others (but few) cleane and wholeſome. As there is no beaſt vpon earth, which hath not his like in the ſea, and which perhaps is not in ſome ſort paralleled in the plants of the earth; ſo there is no beſtiall diſpoſition, which is not anſwerably found in ſome men, mankind therefore hath within it ſelfe his Goats, Chameleons

leons, Salamanders, Camels, Wolues, Dogges, Swine, Moles, and what euer ſorts of beaſts, there are but a fewe men amongſt men: to a wiſe man the ſhape is not ſo much as the qualities: If I be not a man within; in my choyſes, affections, inclinations, it had beene better for mee to haue beene a beaſt without: A beaſt is but like it ſelfe; but an euill man is halfe a beaſt, and halfe a Deuill.

100

Forced fauours are thankeleſſe: and commonly with noble minds find no acceptation; for a man to giue his ſoule to God, whē he ſees he can no longer hold it: or to beſtow his goods, when he is forced to part with them: or to forſake his ſin, when he cannot follow it, are but vnkind and colde obediences: God ſees our neceſsitie, and ſcornes our compelled offers; what man of any generous ſpirit will abide

abide himselfe made the last refuge of a craued, denied, and constrained courtesie? while God giues me leaue to keepe my soule, yet then to bequeath it to him: and whiles strength and opportunity serue mee to sinne, then to forsake it; is both accepted and crowned: God loues neither grudged, nor necessary gifts: I will offer betimes, that hee may vouchsafe to take: I will giue him the best, that he may take all.

O God giue mee this grace, that I may giue.

thee my ſelfe, freely, and ſeaſonably: & thē I know thou canſt not but accept mee, becauſe this gift is thine owne.

FINIS.

MEDITATIONS AND VOWES;

Diuine and Morall:

A third Century.

By Ios: HALL:

AT LONDON,
Printed by Tho: Purfoot
for *Arthur Johnson, Sa-*
m: ell Macham, and
Lawrence Lyle.
1609.


BIBLIOTHECA · BODLEIANA

TO THE RIGHT worſhipfull Sir EDMVND BACON, *Knight, increaſe of* honor, ſtrength of body, perfection of vertue.

SIR, There is no wiſe man would giue his thoghts for al the world: Which as they are the moſt pleaſing and noble buſineſſe of man, being the naturall and immediate iſſue of that reaſon, whereby he is ſeuered from brute creatures: So they are in their.

vse most beneficiall to our selues, and others. For, by the meanes heereof, wee enioye both God and our selues; and hereby wee make others partners of those rich excellencies, which God hath hid in the mind. And though it be most easie and safe, for a man, with the Psalmist, to commune with his owne heart in silence; yet is it more behouefull to the common good, for which (both as men and Christians) wee are ordained, that these thoughts, a which our experience hath found comfortable and fruitfull

to

to our ſelues, ſhould (with neglect of all cenſures) bee communicated to others. The concealement whereof (mee thinkes) can proceed from no other ground, but either timorouſneſſe, or enuy. Which conſideration hath induced mee to cloathe theſe naked thoughts in plaine and ſimple woords, and to aduenture them into the light, after their fellowes: Conſecrating them the rather to your name, for that (beſides all other reſpects of dutie) they are part of theſe Meditations, which in my late peregrination with you, tooke

tooke mee vp vnder the solitary hilles of Ardenna; wanting as then the opportunitie of other employment. I offer them to you, not for that your selfe is not stored with choyce of better; but as poore men vse to bring presents to the rich: If they may carrie acceptation from you, and bring profite vnto any soule, it shall abundantly satisfie mee; who should thinke it honour enough, if I might bee vouchsafed to bring but one pinne towardes the decking of the spouse of Christ; whiles others, out of their abundance, adorne her

her with coſtly robes, and rich medals. I commend their ſucceſſe to God, their patronage to you, their vſe to the world. That God multiply his rare fauours vppon you, and your worthy Ladie; and go you on to fauour.

Your Worſhips

humbly deuoted,

Ioſ. Hall.

MEDITATIONS and VOWES.

I

GOod men are placed by God as ſo many ſtars in the lower firmament of the world. As they muſt imitate thoſe heauenly bodies, in their light and influences; ſo alſo in their motion: & therefore as the Planets haue a courſe proper to themſelues, againſt the ſway

ſway of the heauen that carries them about; ſo muſt each good man haue a motion out of his owne iudgment, contrary to the cuſtoms and opinions of the vulgar; finiſhing his own courſe with the leaſt ſhewe of reſiſtance. I will neuer affect ſingularitie, except it bee among thoſe that are vicious. It is better to doe, or thinke well alone, then to followe a multitude in euill.

2

What ſtrange varietie of

of actions doth the eye of GOD see at once round about the compasse of the earth, and within it! Some building houses; some deluing for mettals; some marching in troups, or encamping one against another; some bargaining in the market; some trauelling on their way; some praying in their closets; others quaffing at the Tauerne; some rowing in the Galleys; others dallying in their chābers; & in short, as many differēt actions as persons: yet all haue one cōmon intention on

on of good to thēſelues, true in ſome; but in the moſt, imaginarie. The glorified Spirits haue but one vniforme work, wherein they all ioyne; the praiſe of their Creator. This is one difference betwixt the Saints aboue and below; They aboue are free both from buſineſſes and diſtraction: theſe below, are free (though not abſolutely) from diſtraction, not at all from buſineſſe. *Paul* could thinke of the cloke that he left at *Troas*; and of the ſhaping of his skins for his tents: yet,

through

through theſe he look't ſtill at heauen. This world is made for buſineſſe: my actions muſt vary according to occaſions: my end ſhall bee but one, and the ſame now on earth, that it muſt be one day in heauen.

3

To ſee how the Martyrs of God died, and the life of their perſecuters, would make a man out of loue with life, and out of al feare of death. They were fleſh and blood, as well

well as wee; life was as ſweet to them, as to vs; their bodies were as ſenſible of paine as ours; we goe to the ſame heauen with them. How comes it then, that they were ſo couragious in abiding ſuch torments in their death, as the verie mention ſtrikes horrour into any reader; and we are ſo cowardly in encountring a faire and naturall death? If this valour had been of thēſelues, I wold neuer haue looked after them in hope of imitation. Now, I know it was he for whom they ſuffe-

red,

red, and that ſuffred in thē, which ſuſtained thē: They were of themſelus as weak as I; & God can be as ſtrong in me, as hee was in thē. O Lord thou art not more vnable to giue me this grace; but I am more vnworthy to receiue it: and yet thou regardeſt not worthines, but mercie. Giue mee their ſtrength, and what end thou wilt.

4

Our firſt age is all in hope. Whē we are in the womb, who knows whi ther

ther wee ſhall haue our right ſhape & proportion of bodie, being neither mõſtrous nor deformed? Whẽ we are born, who knowes whether with the due features of a man, we ſhall haue the faculties of reaſon and vnderſtanding? Whẽ yet our progreſſe in yeeres diſcouereth wit or folly; who knowes, whether with the power of reaſon wee ſhall haue the grace of faith to be chriſtians? and when wee begin to profeſſe well, whether it bee a temporary, and ſeeming, or a true

true & ſauing faith? Our middle age is halfe in hope for the future, and halfe in proofe for that is paſt: Our olde age is out of hope, and altogether in proofe. In our laſt times therefore wee knowe, both what wee haue beén, and what to expect. It is good for youth to looke forward, and ſtill to propound the beſt things vnto it ſelfe; for an old man to looke backward, and to repent him of that wherein hee hath failed, and to recollect himſelfe for the preſent: but in my middle age,

age, I will looke both backward and forward; comparing my hopes with my proofe; redeeming the time, ere it bee all ſpent, that my recouery may preuent my repentance. It is both a folly & miſery to ſay, This I might haue done.

5

It is the wonderfull mercie of God, both to forgiue vs our debts to him in our ſinnes, and to make himſelfe a debtor to vs in his promiſes. So that now both wayes the ſoule

ſoule may be ſure; ſince hee neither calleth for thoſe debts which hee hath once forgiuen; nor withdraweth thoſe fauours, and that heauen which he hath promiſed: But as hee is a merciſull creditor to forgiue, ſo is he a true debtor to pay whatſoeuer he hath vndertaken: whence it is come to paſſe, that the penitent ſinner owes nothing to God but loue and obedience, and God owes ſtill much and all to him: for hee owes as much as hee hath promiſed, and what

hee owes by vertue of his bleſſed promiſe, we may challenge. O infinite mercie! Hee that lent vs all that wee haue, and in whoſe debt-bookes we run hourely forward till the ſumme be endleſſe; yet owes vs more, and bids vs looke for paiment. I cannot deſerue the leaſt fauour he can giue; yet I will as confidently chalẽge the greateſt, as if I deſerued it: Promiſe indebteth no leſſe then loane or deſert.

6

6

It is no ſmall commendation to manage a little well: hee is a good Waggoner, that can turn in a narrow roome. To liue well in abundance, is the praiſe of the eſtate, not of the perſon. I will ſtudy more how to giue a good account of my little, then how to make it more.

7

Many Chriſtians doe greatly wrong themſelues with a dull and heauie kind of ſullēneſſe;

who, not ſuffering themſelues to delight in any worldly thing, are thereupon oft times ſo hartleſſe, that they delight in nothing. Theſe men, like to careleſſe gueſts, when they are inuited to an excellent banquet, looſe their dainties, for want of a ſtomacke; and loſe their ſtomacke for want of exerciſe. A good conſcience keepes alwayes good cheere: he cannot chuſe but fare well that hath it, vnleſſe hee loſe his appetite with neglect and ſlouthfulneſſe. It is a ſhame for vs Chriſtians

ſtians not to finde as much ioy in God, as worldlings doe in their forced merriments; and lewde wretches in the practiſe of their ſinnes.

8

A wiſe Chriſtian hath no enemies. Many hate and wrong him: but hee loues al men, and all pleaſure him. Thoſe that profeſſe loue to him, pleaſure him with the comfort of their ſocietie, and the mutuall reflection of friendſhip; thoſe that profeſſe hatred, make him more warie of his

wayes; ſhew him faults in himſelfe, which his friends would either not haue eſpied, or not cenſured; ſend him the more willingly to ſeeke fauour aboue: And as the worſt doe beſtead him, though againſt their willes; ſo he againe doth voluntary good to them. To doe euill for euill, as *Ioab* to *Abner*, is a ſinfull weakeneſſe: To doe good for good, as *Ahaſuerus* to *Mordecai*, is but naturall iuſtice: To doe euill for good, as *Iudas* to Chriſt, is vnthankfulneſſe and villanie: Only

ly to doe good for euill, agrees with Christian profession. And what greater worke of friendship, then to doe good? If men will not bee my friends in loue, I wil perforce make them my friendes in a good vse of their hatred. I will bee their friende, that are mine, and would not be.

9

All temporall things are troblesome: For if wee haue good things, it is a trouble to forgoe them; and when we see they must be parted frō,

either we wish they had not been so good, or that wee neuer had enioyed them. Yea, it is more trouble to lose them, than it was before ioy to possesse them. If, contrarily, wee haue euill things, their very presence is troublesome; and still wee wish that they were good, or that wee were disburdened of them. So good things are troublesome in euent, euill things in their vse. They in the future, these in present: they, because they shall come to an ende, these because they doe

doe continue. Tell me, thy wife, or thy childe lyes dying, and nowe makes vp a louing and dutifull life, with a kinde and heauenly parture; whether hadſt thou rather for thy owne part, ſhe had been ſo good, or worſe? would it haue coſt thee ſo many heartie ſighes and teares, if ſhee had beene peruerſe and diſobedient? Yet if in her life time I put thee to this choice, thou thinkeſt it no choice at all, in ſuch inequalitie. It is more torment (ſayeſt thou) to liue one vn-

quiet moneth, then it is pleasure to liue an age in loue. Or if thy life bee yet dearer: Thou hast liued to graye hayres, not hastned with care, but bredde with late succession of yeeres. Thy table was euer couered with varietie of dishes. Thy backe softly and richly clad: Thou neuer gauest denyall to either skinne or stomacke; Thou euer fauouredst thy selfe, and health, thee. Now death is at thy threshold, and vnpartially knocks at thy doore, doost thou not wish

wiſh thou haddeſt liued with cruſtes, and beene cloathed with ragges? Wouldſt thou not haue giuen a better welcome to death, if he had found thee, lying vpon a pallet of ſtraw, and ſupping of water gruell; after many painefull nights, and many ſides changed in vain? Yet this beggerly eſtate thou deteſteſt in health, and pitieſt in others as truely miſerable: The ſumme is; A begger wiſheth he might be a Monarch while he liues; & the great Potẽtate wiſheth he had liued a begger

when

when hee comes to die: &, if beggarly be to haue nothing, he ſhall be ſo in death, though he wiſhed it not. Nothing, therefore, but eternitie can make a man truely happy; as nothing can make perfect miſery but eternitie: for, as temporall good things afflict vs in their ending, ſo temporall ſorrowes afford vs ioy in the hope of their end: What folly is this in vs to ſeeke for our trouble, to neglect our happineſſe? I can be but well; and this that I was well, ſhall one day be grieuous:

grieuous: Nothing ſhall pleaſe me, but that once I ſhall bee happie for euer.

10

The eldeſt of our fore-fathers liued not ſo much as a day to God; to whome a thouſand yeeres is as no more; we liue but as an houre to the day of our Foreſa-thers; for if nine hun-dreth and ſixty were but their day, our fourſcore is but as the twelfth part of it: and yet of this our houre we liue ſcarce a minute to God: For, take

take awaye all that time that is consumed in sleeping, dressing, feeding, talking, sporting; of that little time there can remaine not much more than nothing: yet the most seeke pastimes to hasten it: Those which seeke to mend the pase of Time, spurre a running horse. I had more neede to redeeme it with double care and labor, then to seeke how to sell it for nothing.

II

Each day is a new life, and an abbridgement of the

the whole. I will ſo liue as if I accounted euery day my firſt, and my laſt: as if I began to liue but then, and ſhould liue no more afterwards.

12

It was not in vaine, that the ancient founders of languages vſed the ſame word in many tongues, to ſignifie both Honor and charge; meaning therein to teach vs the inſeparable connexion of theſe twoo. For there ſcarce euer was any charge without ſome opinion of honour: neither

ther euer was there honour without a charge; which two as they are not without reason ioyned together in name by humane institution, so they are most wisely coupled together by God in the disposition of these worldly estates. Charge without honor, to make it amends, wold bee too toylesome, and must needes discourage and ouer-lay a man. Honour without charge, would bee too pleasant, and therfore both would bee too much sought after, and must needes carrie

rie away the mind in the enioying it. Now many dare not bee ambitious, becauſe of the burden; chooſing rather to liue obſcurely and ſecurely: And yet on the other ſide thoſe that are vnder it, are refreſhed in the charge with the ſweeteneſſe of honour. Seeing they cannot bee ſeparated; it is not the worſt eſtate to want both: They whome thou enuyeſt for honour, perhaps enuy thee more for thy quietneſſe.

13

He that taketh his own cares vppon himſelfe, loades himſelfe in vaine with an vneaſie burden. The feare of what may come, expectation of what will come, deſire of what will not come, & inability of redreſſing all theſe, muſt needes breede him continuall torment. I will caſt my cares vpon God, he hath bidden mee: they cannot hurt him; he can redreſſe them.

14.

14

Our infancie is full of folly; youth, of disorder and toyle; age, of infirmitie; Each time hath his burden, and that which may iustly worke our wearinesse: yet infancie longeth after youth; and youth, after more age; and hee that is very old, as he is a child for simplicitie, so hee would be for yeeres. I account olde age the best of three; partly, for that it hath passed thorow the folly and disorder

der of the others; partly, for that the inconueniences of this are but bodily, with a bettered estate of the minde; and partly, for that it is neerest to dissolution. There is nothing more miserable than an old man that would be young againe. It was an answere worthy the commendations, of *Petrarch*, and that which argued a minde truely philosophicall of him, who when his friend bemoned his age appearing in his white temples, telling him hee was sorrie to see him locke

looke ſo olde, replyed: Nay, be ſorry rather that euer I was young to be a foole.

15

There is not the leaſt action or euent (whatsoeuer the vaine Epicures haue imagined) which is not ouer-ruled, & diſpoſed by a prouidence: which is ſo farr from detracting ought from the maieſtie of God; for that the things are ſmall, as that there can be no greater honor to him than to extend his prouidence & decree

decree to them becauſe they are infinite: Neither doth this hold in naturall things onely, which are chayned one to another by a regular order of ſucceſsion; but euen in thoſe things which fall out by caſualtie & imprudence: whence that worthy father, when as his ſpeach digreſſed beſide his intētiō to a confutatiō of the errors of the Manichees, could preſētly gheſſe, that in that vnpurpoſed turning of it, god intēded the conuerſion of ſome vnknown auditor; as the euēt proued his cōiecture true

true ere many daies: whē ought fals out contrary to that I purpoſed, it ſhall content me, that GOD purpoſed it as it is fallen out: So the thing hath attained his owne ende, whiles it miſſed mine. I know what I would, but GOD knoweth what I ſhould will. It is enough that his will is done, though mine be croſſed.

16

It is the moſt thankeleſſe office in the world, to be a mās Pandar vnto ſinne. In other wrongs, one man is a wolfe to another;

other; but in this, a diuell. And, though at the firſt this damnable ſeruice cary away reward, yet in concluſion, it is required with hatred and curſes. For, as the ſicke man extreamly diſtaſted with a loathſome potion, hateth the very cruze wherin it was brought him; ſo doeth the conſcience, once ſoundly deteſting ſinne, loathe the meanes that induced him to cõmit it. Contrarily, who withſtands a man in his proſecution of a ſinne, while he doteth vpon it, beares awaye frownes, and

and heart-burnings for a time: but when the offending partie comes to himselfe, and right reason, hee recompenseth his former dislike with so much more loue, and so many more thanks. The franticke man returned to his wits, thinks him his best friend, that bound him, and beate him most. I will do my best to crosse any man in his sinnes: If I haue not thanks of him; yet of my conscience I shall.

17

God must be magnifi-

ed in his verie iudgements: Hee lookes for praise, not onely for heauen, but for hell also: His iustice is himselfe, as well as his mercie. As heauen then is for the praise of his mercie; so hell for the glorie of his iustice. We must therefore bee so affected to iudgements as the author of them is, who delighteth not in blood as it makes his creature miserable, but as it makes his iustice glorious. Euerie true Christian then must learne to sing that compound dittie of the Psalmist:

Pſalmiſt : *Of mercie and iudgement.* It ſhall not only ioy mee to ſee God gracious and bountifull in his mercies, & deliuerances of his owne ; but alſo to ſee him terrible in vengeance to his enemies. It is no crueltie to reioyce in iuſtice. The fooliſh mercie of men is crueltie to God.

18

Rarenes cauſeth wonder, and more than that, incredulitie, in thoſe things which in themſelues are not more admirable, than the ordi-

nary proceedings of nature. If a blazing ſtarre be ſeene in the skie, euery man goes forth to gaze; and ſpendes, euery euening, ſome time in wondering at the beames of it. That any foule ſhould be bredde of corrupted woode reſolued into wormes; or that the Cameleon ſhould euer change his colours, and liue by ayre; that the Oſtrich ſhould digeſt yron; that the Phœnix ſhould burne her ſelfe to aſhes, and from thence breed a ſucceſſor; wee wonder, and can ſcarce credite:

credite : Other thinges more vſuall, no leſſe miraculous, wee knowe, and neglect. That there ſhould bee a birde that knoweth, and noteth the houres of daye and night, as certainely as any Aſtronomer by the courſe of heauen ; if we knewe not, who would beleeue? Or that the load-ſtone ſhould by his ſecret vertue ſo drawe iron to it ſelfe, as that a whole chaine of needles ſhould all hang by inſenſible points at ech other, onelye by the influence that it ſends downe from

the first, if it were not ordinarie, would seeme incredible. Who would beleeue when hee sees a foule mounted as hie as his sight can descrie it, that there were an engin to be framed, which could fetch it downe into his fist? Yea, to omit infinite examples, that a little despised creature should weaue nets out of her owne entrailes, and in her platformes of building should obserue as iust proportions as the best Geometrician, we would suspect for an vntrueth, if we saw it not dayly

dayly practiſed in our owne windowes. If the Sun ſhould ariſe but once to the earth, I doubt euerie man would be a Perſian, and fall downe and worſhippe it: whereas now it riſeth and declineth without regard. Extraordinarie euents each man can wõder at: The frequence of Gods beſt workes cauſeth neglect; not that they are euer the worſe for cõmonneſſe; but becauſe we are ſoon cloyed with the ſame conceit, and haue contempt bred in vs through familiaritie. I will learne

to note Gods power and wiſedome, and to giue him prayſe of both, in his ordinary works: ſo thoſe things which are but triuiall to the moſt ignorant, ſhall be wonders to me; and that not for nine daies, but for euer.

19

Thoſe that affecte to tell nouelties and woonders fall into many abſurdities, both in buſie enquirie after matters impertinent, and in a light credulitie, to what-euer they heare; and in fictions of their own, and additions

ditions of circumſtances to make their reports the more admired. I haue noted theſe men, not ſo much woondred at for their ſtrãge ſtories, while they are telling, as deri-ded afterwards, whẽ the euẽt hath wrought their diſproofe and ſhame. I will deale with rumors, as graue men do by ſtrange faſhions, take them vp when they are growen into common vſe before; I may beleeue, but I will not relate them but vn-der the name of my au-thor; who ſhall either warrant me with defẽce,

if it bee true; or if falſe, beare my ſhame.

20

It was a wittie and true ſpeach of that obſcure *Heraclitus*, that all men awaking are in one common worlde, but when we ſleep, ech man goes into a ſeuerall world by himſelf; which thogh it bee but a world of fancies, yet is the true image of that little worlde, which is in euery mans heart. For the imaginations of our ſleepe, ſhewe vs what our diſpoſition is awaking. And

as

as many in their dreams reueale thoſe their ſecrets to others, which they would neuer haue done awake: ſo all may and doe diſcloſe to themſelues in their ſleepe thoſe ſecret inclinations, which after much ſearching, they could not haue found out waking. I doubt not therefore, but as God heeretofore hath taught future things in dreames (which kinde of reuelation is now ceaſed) ſo ſtill he teacheth the preſent eſtate of the hart this way Some dreames are from our-

our ſelues, vaine and idle like our ſelues: Others are diuine, which teach vs good, or moue vs to good; & others diueliſh, which ſolicite vs to euill. Such anſwere cõmonly ſhall I giue to any temptation in the day, as I doe by night. I will not lightly paſſe ouer my verie dreams. They ſhall teach me ſomwhat; ſo neither night nor day ſhalbe ſpẽt vnprofitably; the night ſhal teach me what I am; the day what I ſhould be.

21

Men make difference betwixt

betwixt ſeruants, friends and ſonnes : Seruants, though neer vs in place, yet for their inferioritie, are not familiar. Friends, though by reaſon of their equalitie, and our loue, they are familiar; yet ſtill wee conceiue of them as others from our ſelues: But children we thinke of, affectionately, as the diuided peeces of our owne bodies: But all theſe are one to God; his ſeruants are his friends, his friends are his Sonnes, his Sonnes, his ſeruants. Many clayme kinred of

GOD,

GOD; and profeſſe friendſhip to him; becauſe theſe are priuiledges without difficultie, and not without honor: all the triall is in ſeruice. The other are moſt in affection, and therefore ſecret, and ſo may bee diſſembled; this conſiſting in action muſt needs ſhew it ſelfe to the eyes of others. Yee are my friends if ye doe whatſoeuer I commaund you: friendſhip with God is in ſeruice, and this ſeruice is in action. Many weare Gods cloth, that know not their Maſter, that neuer

neuer did good chare in his ſeruice: ſo that God hath many retainers that weare his Liuery, for a countenance, neuer waite on him; whom he will neuer owne for ſeruants either by fauour, or wages; few ſeruants, and therfore few ſonnes. It is great fauour in God, and great honour to me, that he will vouchſafe to make mee the loweſt drudge in his familie; which place if I had not, and were a Monarch of men, I were accurſed. I deſire no more but to ſerue; yet, Lord, thou giueſt

giueſt me more, to bee thy ſonne: I heare *Dauid* ſay, *Seemeth it a ſmall matter to you, to bee the ſonne in lawe to a King?* What is it then, oh what is it, to be the true adopted ſonne of the King of glorie? Let me not now ſay as *Dauid* of *Saul*, but as *Sauls* grand childe to *Dauid*; Oh, what is thy ſeruant that thou ſhouldeſt looke vpon ſuch a dead dogge as I am?

I am a ſtranger heere-beloweo, my home is aboue; yet I can thinke too

too well of these forraine vanities, and can not thinke enough of my home. Surely, that is not so farre aboue my head, as my thoughts; neither doth so farre passe me in distance, as in comprehension: and yet I would not stand so much vpon conceiuing, if I could admire it enough: but my straight heart is filled with a little wonder; and hath no rowme for the greatest part of glorie that remaineth. Oh God what happines hast thou prepared for thy chosen? What a purchase was this,

this, worthy of the blood of such a Sauiour? As yet I doe but looke towardes it a farre off: But it is easie to see by the outside how goodly it is within. Although as thine house on earth; so, that aboue hath more glorie within than can bee bewrayed by the outer appearance. The outer part of thy Tabernacle heere belowe is but an earthly and base substance; but within it is furnished with a liuing, spirituall, and heauenly guest: so the outer heauens, though they be as

as gold to all other materiall creatures; yet they are but drosse to thee: yet how are euē the outmost walles of that house of thine beautified with glorious lights, whereof euery one is a world for bigneſſe, and as an heauen for goodlineſſe: oh teach mee by this to long after, and wonder at the inner part, before thou letſt me come in to behold it.

23

Riches or beautie, or whatsoeuer worldly good that hath been, doth but grieue

grieue vs; that which is, doth not satisfie vs; that which shall be, is vncertaine. What folly is it to trust to any of them?

24

Security makes worldlings merrie: and therefore are they secure, because they are ignorant. That is onely solide ioy, which ariseth from a resolution; when the heart hath cast vp a full account of all causes of disquietnesse, and findeth the causes of his ioye more forceable: thereupon setling it selfe in a stayed

ſtayed courſe of reioycing: For, the other, ſo ſoone as ſorrow makes it ſelfe to be ſeene, eſpecially in an vnexpected forme, is ſwallowed vp in deſpaire; whereas this can meet with no occurrence, which it hath not preuented in thought: ſecurity & ignorance may ſcatter ſome refuſe morſels of ioy, ſawced with much bitterneſſe; or may bee like ſome boaſting houſekeeper, which keepeth open dores for one day with much chere, & liues ſtaruedly al the yere after. There is no good ordinary

ordinary but in a good cõſcience. I pitie that vnſound ioy in others, and will ſeeke for this ſound ioy in my ſelfe. I had rather weepe vppon a iuſt cauſe, thãreioice vniuſtly

25

As loue keepes the whole law, ſo loue onely is the breaker of it; being the ground, as of all obedience, ſo of all ſinne: for wheras ſin hath been commonly accounted to haue two roots, Loue, and Feare; it is plaine, that feare hath his originall from loue, for no man

man feares to loſe ought but what he loues. Here is ſinne and righteouſneſſe brought both into a ſhort ſumme, depending both vppon one poore affection: It ſhall be my onely care therefore to beſtowe my loue well; both for obiect, and meaſure. All that is good I may loue, but in ſeuerall degrees; what is ſimply good, abſolutely; what is good by circumſtance, only with limitation. There bee theſe three thinges that I may loue without exception, God, my neighbour, my ſoule;

soule; yet so as each haue their due place: My body, goods, fame, &c. as seruants to the former. All other things I will either not care for, or hate.

26

One would not thinke, that pride, and base mindednesse should so well agree; yea, that they loue so together, that they neuer goe asunder. That enuie euer proceedes from a base minde, is graunted of all: Now the proude man, as hee faine would bee enuied of

of others, ſo hee enuieth all men. His betters he enuies, becauſe he is not ſo good as they: He enuies his inferiours, becauſe hee feares they ſhould prooue as good as hee: His equals, becauſe they are as good as hee. So vnder bigge lookes, he beares a baſe minde, reſembling ſome Cardinals mule, which to make vp the traine, beares a coſtly porte-mantle ſtuffed with traſh. On the contrary, who is more proude than the baſeſt (The *Cynicke* trampleson *Platoes* pride, but

with a worse) especially if hee bee but a little exalted; wherein we see base men so much more hauty, as they haue had lesse before what they might bee proude of. It is iust with God, as the proude man is base in himselfe, so to make him basely esteemed in the eyes of others; and at last to make him base without pride. I will contemne a proud man because hee is base, and pitie him because hee is proud.

27

Let me but haue time to my thoughts; but leasure to thinke of heauen, and grace to my leasure; and I can bee happy in spight of the world: Nothing, but God that giues it, can bereaue mee of grace; and he will not, for his gifts are without repentance. Nothing but death can abridge me of time; and when I begin to want time to thinke of heauen, I shall haue eternall leasure to enioy it. I shall bee both waies happie, not from any ver-

tue of apprehenſion in mee (which haue no peere in vnworthineſſe) but from the glory of that I apprehend; wherin the acte and obiect are from the author of happineſſe. He giues mee this glorie, let mee giue him the glory of his gift. His glory is my happines, let my glory be his.

28

God beſtowes fauors vpon ſome in anger; as hee ſtrikes other ſome in loue. The Iſraelites had better haue wāted their Quailes

Quailes, then to haue eaten thē with such sawce. And sometimes at our instancie remooving a lesser punishment, leaues a greater, though insensible, in the roome of it. I will not so much striue against afflictiō, as displeasure. Let me rather be afflicted in loue, than prosper without it.

29

It is strange that wee men, hauing so continuall vse of God, and being so perpetually beholding to him, should bee so strange to him,

and ſo little acquainted with him: ſincewee account it a peruerſe nature in any man, that beeing prouoked with many kinde offices, refuſes the familiaritie of a worthy friend, which doeth ſtill ſeeke it, and hath deſerued it. Whēce it comes, that wee are ſo loath to thinke of our diſſolution and going to God: for naturally where we are not acquainted, wee ſtirre not to hazard our welcome; chuſing rather to ſpend our money at a ſimple Inne, than to turne in for

a free lodging to an vnknowne hoſt, whome wee haue onely heard of, neuer had friendſhip with; whereas to an entire friend, whoſe nature and welcome wee know, & whom we haue elſewhere familiarly cõuerſed withall, we goe as boldly and willingly as to our home, knowing that no houre can bee vnſeaſonable to ſuch a one. Whiles on the other ſide wee ſcrape acquaintance with the world, that neuer did vs good, euen after many repulſes. I will not liue

with God, and in God, without his acquaintáce, knowing it my happines to haue ſuch a friend. I will not let one day paſſe without ſome acte of renewing my familiaritie with him, not giuing ouer till I haue giuen him ſome teſtimonie of my loue to him, and ioye in him; and till he hath left behind him ſome pledge of his continued fauour to me.

30

Men, for the moſt part, would neither die nor be old. When we ſee an aged

ged man that hath ouerliued all the teeth of his gummes, the haire of his head, the ſight of his eyes, the taſte of his palate; wee profeſſe, wee would not liue till ſuch a cumberſome age wherin wee prooue burdens to our deareſt friends, and our ſelues: Yet if it bee put to our choice what yere we would die, we euer ſhift it off till the next; and want not excuſes for this prorogation, rather than faile, alledging wee would liue to amend; when yet we doe but adde more to

the heape of our ſinnes by continuance: Nature hath nothing to pleade for this folly; but, that Life is ſweet: Wherein we giue occaſion of renewing that auncient checke, or one not vnlike to it; whereby that primitiue viſion taxed the timorouſnes of the ſhrinking Confeſſors; Yee would neither liue to be old, nor die ere your age: what ſhould I doe with you? The Chriſtian muſt not thinke it enough to endure the thought of death with patience, whē it is obtruded vpon him by

by neceſsitie; but muſt voluntarily call it into his mind with ioy; not only abiding it ſhould come, but wiſhing that it might come: I will not leaue till I can reſolue, If I might die to day, not to liue till to morrow.

31

As a true friend is the ſweeteſt contentment in the worlde: ſo in his qualities, he well reſembleth honie, the ſweeteſt of all liquors: Nothing is more ſweet to the taſte, nothing more ſharpe and cleanſing, when it meets

meetes with an exvlce-rate sore. For my selfe, I know I must haue faults; and therefore I care not for that friend, that I shall neuer smart by: For my friends, I know they cannot bee faultlesse: and therfore as they shall find me sweet in their praises and incouragements, so sharpe also in their censure. Either let thē abide mee no friend to their faults, or no friend to thē-selues.

32

In all otherthings, we are led by profit; but in the

the maine matter of all, we ſhew our ſelues vtterly vnthrifty; and whiles wee are wiſe in making good markets in theſe baſe commodities, we ſhewe our ſelues fooliſh in the great match of our ſoules. God and the world come both to one ſhop, and make profers for your ſoules. The world like a frank chapman, ſayes, All theſe will I giue thee, ſhewing vs his bagges, and promotions, and thruſting them into our hands. God offers a crowne of glorie, which yet he tels vs we

must

muſt giue him day to performe, and haue nothing in preſent, but our hope, and ſome ſmall earneſt of the bargaine. Though we know there is no cõpariſon betwixt theſe two in value; finding theſe earthly things vaine and vnable to giue any contentment; and thoſe other of invaluable woorth and benefite: Yet wee had rather take theſe in hande, than truſt GOD on his word for the future; While yet in the ſame kinde we chuſe rather to take ſome rich Lordſhips in reuerſion, after

after the long expectation of three liues expired than a preſent ſumme much vnder foote: As contrarily, when God & the world are ſellers, and wee come to the Mart, The worlde offers fine painted wares, but will not part with thē vnder the price of our tormēt: God proclaimes, Come yee that want, buy for nought. Now we thrifty men, to trie all ſhoppes for the cheapeſt penniworth, refuſe GOD, profering his precious commodities for nothing; & pay an hard price for that which

which is worse than nothing, painefull. Surely, we are wise for any thing but our soules: and not so wise for the bodie as foolish for them. O Lord, thy payment is sure, and who knowes how present? Take the soule that thou hast both made and bought: And let me rather giue my life for thy fauour, than take the offers of the world for nothing.

33

There was neuer age that more bragged of knowledge, and yet neuer

uer any that had leſſe ſoundneſſe. Hee that knowes not God, knoweth nothing; and he that loues not God, knowes him not: For hee is ſo ſweete, and infinitely full of delight, that whoeuer knowes him, cannot chuſe but affect him. The little loue of God then argues the great ignorance euen of thoſe that profeſſe knowledge. I will not ſuffer my affections to run before my knowledge: for then I ſhall loue faſhionably onely, becauſe I heare God is worthy of loue and

and so bee subiect to relapses: But I will euer lay knowledg as the ground of my loue. So, as I grow in diuine knowledge; I shall still profit in an heauenly zeale.

34

Those that trauell in long pilgrimages to the holy Land; what a number of wearie paces they measure? what a number of hard lodgings, and knowen daungers they passe? and at last when they are come within view of their iourneyes end, what a large tribute pay

pay they at the *Pisan* Castle, to the Turkes? And when they are come thither, what see they but the bare Sepulchre wherein their Sauiour lay? and the earth that hee trode vppon, to the increase of a carnall deuotion? What labour should I willingly vndertake in my iourney to the true Land of promise, the celestiall Ierusalem; where I shall see and enioy my Sauiour himselfe? What tribute of paine or death should I refuse to pay for my entrance, not into

into his Sepulchre, but his palace of glorie; and that not to looke vpon, but to poſſeſſe it.

35

Thoſe that are all in exhortation, no whit in doctrine, are like to them that ſuffer the candle, but powre not in oyle. Againe, thoſe that are all in doctrine, nothing in exhortation, drowne the wike in oyle, but light it not; making it fit for vſe, if it had fire put to it; but as it is, rather capable of good, than profitable in preſent; Doctrine, without

out exhortation, makes men all braine, no heart. Exhortatiõ, without doctrine, makes the heart full, leaues the braine emptie. Both together make a man: One makes a man wise; the other good. One serues that wee may know our dutie, the other that wee may performe it. I will labour in both: but I knowe not in whether more. Men cannot practise, vnlesse they know; and they know in vaine, if they practise not. There bee two things in euery good worke; honour

nour and profite. The later God bestowes vpon vs, the former hee keepes to himselfe. The profite of our workes redoūdeth not to God. My weldoing extendeth not to thee. The honor of our work may not be allowed vs. My glorie I will not giue to another. I will not abbridge God of his part, that he may not bereaue me of mine.

37

The proud man hath no God; the enuious man hath no neighbour; the angrie man hath not himselfe.

himselfe. What can that man haue that wants himselfe? What is a man better, if he haue himself, want all others,? What is hee the neerer, if he haue himselfe, and others, and yet want God? VVhat good is it then to be a man, if hee bee either wrathfull, proud, or enuious?

38

Man that was once the soueraigne Lord of all creatures, whō they seruiceably attended at all turnes, is now sent to the very baseſt of al creatures to

to learne good qualities, Goe to the Pismire, &c. And sees the most contemptible creatures prefer'd before him: The Asse knoweth his owner; wherein we, like the miserable heire of some great Peer, whose house is decayed through the treason of our progenitors, heare and see what Honours and Lordships we should haue had; but nowe finde our selues below many of the vulgar: wee haue not so much cause of exaltation, that we are men, and not beasts; as we haue of humiliation,

humiliation, in thinking how much wee were once better then we are, and that nowe in many duties we are men inferiour to beaſtes: ſo as thoſe whome wee contemne, if they had ouer reaſon, might more iuſtly contemne vs; and as they are, may teach vs by their examples, and do condemne vs by their practiſe.

39

The idle man is the diuels cuſhion, on which hee taketh his free eaſe: who as hee is vncapable

of any good, ſo he is fitly diſpoſed for all euill motions. The ſtanding water ſoone ſtinketh; whereas the current euer keeps cleere and cleanly: conueying down all noiſome matter that might infect it, by the force of his ſtreame. If I doe but little good to others by my endeuours, yet this is great good to mee, that by my labour I keep my ſelfe frō hurt.

40

There can be no neerer coniunctiō in nature, thā is

is betwixt the body & the ſoule: yet theſe twoo are of ſo contrary diſpoſition, that as it fals out in an ill matched man and wife, thoſe ſeruants which the one likes beſt, are moſt diſprayſed of the other; ſo heere, one ſtill takes part againſt the other in their choyce: What benefits the one, is the hurt of the other. The glutting of the bodye pines the ſoule; and the ſoule thriues beſt when the bodye is pinched. Who can woonder, that there is ſuch faction, amongſt others, that ſees

so much in his very selfe? True wisedom is to take, not with the stronger, as the fashion of the world is, but with the better: following herein, not vsurped power but iustice. It is not hard to discerne, whose the right is; whether the seruant should rule or the mistresse. I will labour to make and keepe the peace, by giuing each part his owne indifferently: but if more bee affected with an ambitious contention, I will rather beate *Hagar* out of doores, than shee shall ouer-rule her mistresse.

41

I ſee iron firſt heated red hote in the fire, and after beaten and hardened with colde water. Thus will I deale with an offending friend: firſt heat him with deſerued prayſe of his vertue, and then beat vpon him, and coole him with reprehenſion: ſo good nurſes when their children are fallen, firſt take them vp and ſpeake them faire, chide them afterwards: Gentle ſpeach is a good preparatiue for rigor; He

ſhall ſee that I loue him, by my approbation; and that I loue not his faults, by my reproofe. If he loue himſelfe, he will loue thoſe that miſlike his vices; and if he loue not himſelfe, it matters not whether hee loue me.

42

The liker we are to God, which is the beſt & onely good, the better & happier we muſt needes be. All ſinnes make vs vnlike him, as being contrary to his perfect holineſſe: but ſome ſhewe more direct contrariety: ſuch is enuy. For,

For, whereas God bringeth good out of euill; the enuious man fetcheth euill out of good; wherin also his sin prooues a kind of punishmēt: for wheras to good men euen euill things worke together to their good; contrarily to the enuious, good things work together to their euill. The euill, in any man, though neuer so prosperous, I will not enuy, but pitty: The good graces I will not repine at, but holily emulate; reioycing that they are so good: but grieuing that I am no better.

43

The couetous man is like a Spider, as in this that he doth nothing but lay his nets to catch euery flie, gaping onely for a bootie of gaine; so yet more in that whiles he makes nets for these flies he consumeth his owne bowels: so that which is his life is his death. If there bee any creature miserable, it is he; and yet he is least to be pitied, because hee makes himselfe miserable; such as hee is I will account him; and will therefore sweepe

ſweepe downe his webs and hate his poyſon.

44

In heauen there is all life, and no dying; in hell is all death, and no life; In earth there is both liuing and dying; which, as it is betwixt both, ſo it prepares for both. So that hee which here below dies to ſin, doth after liue in heauen; and contrarily hee that liues in ſin vpon earth, dies in hell afterwards. What if I haue no part of ioye here below, but ſtill ſucceſſion of afflictions?

The wicked haue no part in heauen, and yet they enioy the earth with pleſure: I would not change portions with them. I reioyce, that ſeeing I cannot haue both, yet I haue the better. O Lord, let me paſſe both my deaths here vpon earth. I care not how I liue or die, ſo I may haue nothing but life to looke for in another world.

45

The conceipt of propriety hardens a man againſt many inconueni-

ences

ences, and addeth much to our pleaſure: The mother abides many vnquiet nights, many painfull throwes, and vnpleaſant ſauours of her child, vpon this thought, It is my owne. The indulgent father magnifies that in his own ſonne, which he would ſcarce like in a ſtranger. The want of this to God-ward makes vs ſo ſubiect to diſcontentment, & cooleth our delight in him, becauſe we thinke of him aloofe, as one in whō we are not intereſſed: If wee could thinke, It is my God that cheereth

cheereth mee with his presence, and blessings, while I prosper; that afflicteth me in loue, when I am deiected, my Sauiour is at Gods right hand: my Angels stand in his presence, It could not be but Gods fauour would be sweeter, his chastisements more easie, his benefits more effectuall. I am not my owne, while God is not mine: and while he is mine, since I do possesse him, I will enioy him.

46

Nature is of her owne incli-

inclination froward, importunately longing after that which is denied her; and ſcornefull of what ſhe may haue. If it were appointed that we ſhould liue alwayes vpon earth, how extreamly would we exclaime of wearineſſe, and wiſh rather that wee were not? Now it is appointed we ſhal liue here but a while and then giue roome to our ſucceſſors, each one affects a kinde of eternitie vpon earth. I will labour to tame this peeuiſh and ſullen humor of nature, and will like that beſt

beſt that muſt bee.

47

All true earthly pleaſure forſooke man when he forſooke his Creator; what honeſt and holy delight hee before tooke in the duetifull ſeruices of the obſequious creatures; in the contemplation of that admirable varietie, and ſtrangeneſſe of their properties; in ſeeing their ſweete accordance with each other, and all with himſelfe? Nowe moſt of our pleaſure is to ſet one creature together by the

the eares with another; ſporting our ſelues onely with that deformitie, which was bred through our owne fault. Yea, there haue beene, that haue delight to ſee one man ſpill anothers blood vpon the land; and haue ſhouted for ioy at the ſight of that ſlaughter, which hath fallen out vppon no other quarrell but the pleaſure of the beholders: I doubt not but as wee ſolace our ſelues in the diſcorde of the inferiour Creatures; ſo the euill ſpirits

rits ſport themſelues in our diſſentions. There are better qualities of the Creature, which we paſſe ouer without pleaſure. In recreations, I will chuſe thoſe which are of beſt example and beſt vſe; ſeeking thoſe by which I may not only bee the merrier, but the better.

48

There is no want for which a man may not find a remedie in himſelfe. Doe I want riches? He that deſires but little, cannot want much. Doe

I

I want friends? If I loue God enough, and my ſelfe but enough, it matters not. Doe I want health? If I want it but a little, and recouer, I ſhall eſteeme it the more, becauſe I wanted. If I bee long ſicke and vnrecouerably? I ſhall bee the fitter and willinger to die; and my paine is ſo much leſſe ſharpe, by howe much more it lingreth. Doe I want maintenance? A little and courſe wil content nature. Let my mind be no more ambitious, than my backe and belly. I can hardly complaine of

of too little. Doe I want ſleepe? I am going whither there is no vſe of ſleepe: where all reſt, and ſleepe not. Doe I want children? Many that haue them, wiſh they wanted: It is better to bee childleſſe, than croſſed with their miſcarriage. Doe I want learning? Hee hath none that ſaith he hath enough. The next way to get more, is to finde thou wanteſt. There is remedie for all wants in our ſelues, ſauing onely for want of grace: and that, a man cannot ſo much as ſee and

and complaine that hee wants, but from aboue.

49

Euery vertuous action (like the Sunne eclipsed) hath a double shadowe; according to the diuers aspects of the beholders: one of glorie, the other of enuie. Glorie followes vpon good deserts; Enuie vpon glorie. He that is enuied, may thinke himselfe well: for hee that enuies him, thinkes him more than well: I know no vice in another, whereof a man may make so

ſo good and comfortable vſe to himſelfe. There would be no ſhadow if there were no light.

50

In medling with the faultes of friendes, I haue obſerued many wrongfull courſes; what for feare, or ſelfe-loue, or indiſcretion: ſome I haue ſeen, like vnmercifull and couetous Chirurgians, keepe the wound rawe, which they might haue ſeaſonably remedied for their owne gaine: Others that haue layd healing plaiſters

plaisters to skin it aloft, when there hath beene more need of corrosiues to eate out the dead flesh within: Others, that haue galled and drawen when there hath beene nothing but solid flesh, that hath wanted onely filling vp. Others that haue healed the sore, but left an vnsightly scarre of discredit behind them: He that would do good this waye must haue fidelitie, courage, discretion, patience. Fidelity, not to beare with; courage, to reproue them; discretion, to reproue them

them well; patience, to abide the leasure of amendment; making much of good beginnings, and putting vp many repulses, bearing with many weakenesses; still hoping; still soliciting; as knowing that those who haue been long vsed to fetters cannot but halt a while, when they are taken off.

51

God hath made all the world, and yet what a little part of it is his? Diuide the worlde into foure parts; but one, and the

the leaſt containeth all that is worthy the name of Chriſtendome? The reſt ouer-whelmed with Turciſme, and Paganiſme: and of this leaſt part, the greater halfe yet holding aright concerning God and their Sauiour in ſome common principles, ouerthrow the trueth in their concluſions; and ſo leaue the leſſer part of the leaſt part for God. Yet lower; of thoſe that hold aright concerning Chriſt, how fewe are there, that doe otherwiſe than faſhionably profeſſe him? And of

of those that doe seriously professe him, howe fewe are there that in their liues deny him not, liuing worthy of so glorious a calling? Wherein I doe not pitie God, who wil haue glory euen of those that are not his: I pittie miserable men that do reiect their Creator and redeemer, and themselues in him. And I enuie Satã, that he ruleth so large. Since God hath so few, I will bee more thankefull that hee hath vouchsafed mee one of his; and be the more zealous of glorifying him, because

becauſe wee haue but a few fellowes.

52

As thoſe that haue taſted of ſome delicate diſh, finde other plaine diſhes but vnpleaſant; ſo it fareth with thoſe which haue once taſted of heauenly things, they cannot but contemn the beſt worldly pleaſures: As therefore ſome daintie gueſt knowing there is ſo pleſant fare to come, I will reſerue my appetite for it, and not ſuffer my ſelfe cloyed with the courſe diet of the world.

52

I finde many places where God hath vſed the hand of good Angels for the puniſhmēt of the wicked; but neuer could yet find one wherein he employed, an euill Angell in any direct good to his children. Indirect I finde many, if not all, through the power of him that brings light out of darkeneſſe, and turnes their euill to our good: In this choyce GOD would and muſt bee imitated. From an euill ſpirit I dare not receiue ought,

ought, if neuer ſo good; I will receiue as little as I may from a wicked man. If hee were as perfectly quill as the other, I durſt receiue nothing; I had rather hunger, then wilfully dippe my hand in a wicked mans diſh.

§ 4

We are ready to condemne others for that which is as eminently faultie in our ſelues. If one blinde man ruſh vpon another in the way; either complaines of others blindneſſe, neither of his owne. I haue heard

those which haue had most corrupt lungs complaine of the vnsauourie breath of others. The reason is, because the minde casteth altogether outward, and reflecteth not into it selfe. Yet it is more shamefull to be either ignorant of, or fauorable to our own imperfections. I will censure others vices fearfully, my own confidently, because I knowe them; and those I know not I will suspect.

55

Hee is a verie humble man

man that thinks not himselfe better than some others; and hee is verie meane, whome some others doe not account better than themselues: so that vessell that seemed verie smal vpon the maine, seems a tal ship vppon the Thames. As there are many better for estate than my selfe, so there are some worse; and if I were yet worse, yet would there be some lower: and if I were so low that I accounted my selfe the worst of all; yet some wold account thē-selues in worse case. A

mans opiniō is in others; his beeing is in himselfe. Let me know my selfe, let other gheſſe at mee. Let others either enuie or pitie mee, I care not so long as I enioy my selfe.

56

He can neuer wonder enough at Gods workemanship, that knowes not the frame of the world: for he can neuer els cōceiue of the hugenes, & strange proportion of the creature. And hee that knowes this can neuer wonder more, at any thing elſe. I will learne

learne to knowe, that I may admire; and by that little I knowe, I will more wonder at that I know not.

57

There is nothing belowe, but toyling, grieuing, wishing, hoping, fearing; and wearinesse in all these. What fooles are wee to bee besotted with the loue of our own trouble, and to hate our liberty and rest? The loue of misery is much worse than misery it selfe. We must first pray, that God would make vs wise, be-

fore wee can wish hee would make vs happie.

58

If a man referre all things to himselfe, no thing seemes enough: If all things to GOD, any measure wil content him of earthly things; but in grace he is insatiable: worldlings serue themselues altogether in GOD, making Religion but to serue their turns, as a colour of their ambition, and couetousnes: The Christian seeks GOD onely in seeking himselfe, vsing all other things

things but as ſubordinately to him; not caring whether himſelfe win or loſe, ſo that God may win glorie in both. I will not ſuffer mine eyes and mind to bee bounded with theſe viſible things; but will look through all theſe matters, at GOD which is the vtmoſt ſcope of them: accounting them onely as a through-fare to paſſe by, not as an habitation to reſt in.

59

He is wealthy enough that wanteth not: He is

great enough, that is his owne maſter: He is happie enough, that liues to die well. Other things I will not care for; nor too much for theſe, ſaue onely for the laſt which alone can admit of no immoderation.

60

A man of extraordinarie parts makes himſelfe by ſtrange and ſingular behauiour more admired; which if a man of but common faculty doe imitate, hee makes himſelfe ridiculous: for that which is conſtrued as

as naturall to the one, is deſcried to be affected in the other. And there is nothing forced by affectation can bee comely. I will euer ſtriue to goe in the common road: ſo while I am not notable, I ſhall not bee notorious.

61

Gold is the beſt mettal, and for the purity not ſubiect to ruſt, as all others; and yet the beſt gold hath ſome droſſe. I eſteeme not that man that hath no faults; I like him well that hath but a few,

fewe, and thoſe not great.

62

Many a man marres a good eſtate, for want of skill to proportion his carriage anſwerably to his abilitie. A little ſayle to a large veſſell riddes no way, though the winde bee faire; A large ſayle to a little Barke drownes it; A top-ſayle to ſhippe of meane burden in a rough weather is daungerous; A lowe ſayle in an eaſie gale, yeelds little aduantage: This diſproporti-

on

on cauſeth ſome to liue miſerably in a good eſtate; and ſome to make a good eſtate miſerable. I will firſt knowe what I may doe for ſafetie, and then I will trie what I can doe for ſpeede.

63

The rich man hath many friends; although in truth riches haue them, and not the man. As the Aſſe, that carried the Egyptian Goddeſſe, had many bowed knees, yet not to the beaſt, but to the burden. For, ſeparate the riches from the per-

ſon,

ſon, and thou ſhalt ſee friendſhip leaue the man & follow that which was euer her obiect: while hee may command, and can either giue, or controll, he hath attendance, and profer of loue at all hãds; but which of theſe dares acknowledge him, when he is going to priſon for debt? Then theſe Waſpes, that made ſuch muſick about this Gally-pot, ſhew plainely that they came onely for the hony that was in it. This is the miſery of the wealthy, that they cannot knowe their friendes: Whereas

Whereas those that loue the poore man, loue him for himselfe. Hee that would chuse a true frięd, must search out one that is neither couetous nor ambitious; for such a one loues but himselfin thee. And if it bee rare to find any not infected with these qualities, the best is to entertaine all, and trust few.

64

That which the French Prouerbe hath of sicknesses, is true of all euils, that they come on horsebacke, and go away on foot:

foot: VVe haue oft ſeen a ſudden fal, or one meals ſurfet hath ſtucke by many to their graues: whereas pleaſures come like oxen ſlowe and heauily; and goe away like poſthorſes, vpon the ſpurre. Sorowes, becauſe they are lingering gueſts, I will entertaine but moderately; knowing that the more they are made of, the longer they will continue: And for pleaſures, becauſe they ſtay not, and doe but call to drinke at my doore, I will vſe them as paſſengers, with ſleight reſpect. Hee is

is his owne beſt friend, that makes leaſt of both of them.

65

It is indeed more commendable to giue good example, than to take it; yet imitation, how-euer in ciuil matters it be condemned of ſeruilitie, in Chriſtiã practiſe hath his due praiſe; and though it be more naturall for beginners at their firſt imitation, that cannot ſwim without bladders; yet the beſt proficient ſhall ſee euer ſome higher ſteps of thoſe that haue gone to heauen

heauen before him, worthy of his tracing: wherin much caution muſt be had, that we follów good men, and in good: Good men, for if wee propound imperfect patternes to our ſelues, we ſhall be conſtrained firſt to vnlearne thoſe ill habits we haue got by their imitation, before we can be capable of good: ſo beſides the loſſe of labor, wee are further off from our end: In good; for, that a man ſhould be ſo wedded to any mans perſon, that hee can make no ſeparation from his infirmities,

mities, is both absurdly, seruile, and vnchristian. He therefore that would follow well, must knowe to distinguish well, betwixt good men & euill, betwixt good men and better, betwixt good qualities and infirmities. Why hath God giuen me education not in a desert alone, but in the cõpany of good & vertuous mẽ; but that by the sight of their good carriage I should better my owne? Why should we haue interest in the vices of men and not in their vertues? And although precepts be

be ſurer, yet a good mans action is according to precept; yea, is a precept it ſelfe. The Pſalmiſt compares the law of God to a lanterne; good example bears it. It is ſafe following him that carries the light. If hee walke without the light, he ſhal walke without me.

66

As there is one cõmon end to all good men, ſaluation; and one author of it, Chriſt. So there is but one way to it, dooing well, and ſuffering euill. Doing well (me thinks) is like

like the Zodiack in the heauen, the hie-way of the Sun, through which it dayly paſſeth; ſuffering euill, is like the Eclipticke line that goes through the midſt of it. The rule of doing well, the law of God, is vniforme and eternall; and the copies of ſuffering euill in all times agree with the originall; No man can either doe well, or ſuffer ill without an example: are we ſawen in peeces? ſo was *Eſay*; are we headed? ſo *Iohn Baptiſt*; Crucified? ſo *Peter*; Throwen to wild beaſts?

beasts? so *Daniel*; Into the fornace? so the three children; Stoned? so *Steuen*; Banished? so the beloued disciple. Burnt? so millions of Martyrs; Defamed and slandered? what good man euer was not; It were easie to bee endlesse both in torments and sufferers: whereof each hath begunne to other, all to vs. I may not hope to speed better than the best Christians; I cannot feare to fare worse. It is no matter which way I goe, so I come to heauen.

6

67

There is nothing beſide life of this nature, that it is diminiſhed by addition. Euery moment wee liue longer than other, and each moment that wee liue longer, is ſo much taken out of our life. It increaſeth and diminiſheth onely by minutes; and therefore is not perceiued: the ſhorter ſteppes it taketh, the more ſliely it paſſeth. Time ſhall not ſo ſteale vpon mee that I ſhall not diſcerne it, and catch it by the fore-lockes; nor ſo

so steale from mee, that it shall carie with it no witnesse of his passage in my proficiencie.

68

The prodigall man, while hee spendeth, is magnified; when hee is spent, is pitied: and that is all his recompence for his lauish Patrimonie. The couetous man is grudged while he liues, and his death is reioiced at: for, when hee endes, his riches beginne to bee goods. Hee that wisely keepes the meane betweene both, liueth wel, and

and heares well; neither repined at by the needy, nor pitied by greater mē. I would so manage these worldly commodities, as accounting them mine to dispose, others to partake of.

69

A good name (if any earthly thing) is worth seeking, worth striuing for; yet to affect a bare name, when we deserue either ill, or nothing, is but a proud hypocrisie: And to be puffed vp with the wrongfull estimation of others mis-taking our

worth, is an idle and ridiculous pride. Thou art well ſpoken of vppon no deſert: what then? Thou haſt deceiued thy neighbours, they one another; & al of thē haue deceiued thee: for thou madeſt thē thinke of thee otherwiſe than thou art; and they haue made thee thinke of thy ſelfe as thou art accounted: The deceite came frō thee, the ſhame will end in thee. I will account no wrong greater, than for a man to eſteeme & report mee aboue that I am; not reioycing in that I am wel thought of, but

but in that I am such as I am esteemed.

70

It was a speach worthy the commendation, and frequent remembrance of so diuine a Bishop as *Augustine*, which is reported of an aged father in his time; who when his friendes comforted him on his sicke bed, and told him, they hoped he should recouer, answered; If I shall not die at all, well: but if euer, why not now? Surely it is follie what we must do to do vnwilling-

ly. I will neuer thinke my soule in good case, so long as I am loth to thinke of dying; and will make this my comfort; Not, I shall yet liue longer, but I shall yet do more good.

71

Excesses are neuer alone: Commonly those that haue excellent parts, haue some extreamly vicious qualities: great wits haue great errors; and great estates haue great cares: whereas mediocritie of gifts or of estate, hath vsually but easie inconue-

conueniẽces; Else the excellent would not know themselues, & the meane would be too much dejected. Now those who wee admire for their faculties, we pitie for their infirmities; and those which finde themselues but of the ordinary pitch ioy that as their vertues so their vices are not eminent. So the highest haue a blemished glory, and the meane are contentedly secure. I will magnifie the highest, but affect the meane.

72

The body is the case, or sheath of the minde: yet as naturally it hideth it; so it doth also many times discouer it: For although the forehead, eyes, and frame of the countenance doe sometimes belye the dispositi-on of the heart, yet most cōmonly they giue true generall verdicts. An angrie mans browes are bent together, & his eyes sparkle with rage, which when he is well pleased, looke smooth & chearefully. Enuy hath one look; desire

desire another; sorow yet another; contentment, a fourth, different from all the rest. To shew no passion is too Stoical, to shew all is impotent; to shew other than wee feele, hypocriticall. The face and gesture do but write, and make commentaries vpõ the heart. I will first endeuour so to frame and order that, as not to entertain any pssion, but what I neede not care to haue layed open to the world; and therefore will first see that the Text bee good; then that the glosse bee true; and lastly that it be

ſparing. To what ende hath God ſo walled in the heart, if I ſhould let euery mans eyes into it by my countenance?

73

There is no publique actiō which the world is not ready to ſcan; there is no action ſo priuate, which the euill ſpirits are not witneſſes of: I wil endeuor ſo to liue, as knowing that I am euer in the eyes of mine enemies.

74

When we our ſelues, and

and all other vices are olde, then couetousnes alone is yoong, and at his best age. This vice loues to dwell in an olde ruinous cotage: Yet that age can haue no such honest colour for niggardlines, and insatiable desire. A young man might plead the vncertainty of his estate & doubt of his future need; but an olde man sees his set period before him. Since this humor is so necessarily annexed to this age, I will turne it the right waye, and nourish it in my selfe. The older I growe, the

more couetous I will be; but of the riches, not of the world that I am leauing, but of the world I am entring into. It is good coueting what I maye haue, and cannot leaue behind me.

75

There is a mutuall hatred betwixt a Christian, and the world: for on the one side, the loue of the world is enmitye with God; and Gods children cannot but take their fathers part. On the other, The world hates you because it hated mee first.

But

But the hatred of the good man to the wicked is not so extream, as that wherewith hee is hated. For, the Christian hates euer with commiseration and loue of that good he sees in the worst; knowing that the essence of the very deuils is good, and that the lewdest man hath some excellent partes of nature, or common graces of the Spirit of God, which he warily singleth out in his affection. But the wicked man hates him for goodnesse, and therefore findes nothing in himselfe to moderate his

his deteſtation. There can be no better Muſicke in my eare thā the diſcorde of the wicked. If he like me, I am afraid hee ſpyes ſome quality in me like to his owne. If he ſawe nothing but goodneſſe, hee could not loue me, and be bad himſelfe. It was a iuſt doubt of *Phocion*, who when the people praiſed him, asked, What euill haue I done? I will ſtriue to deſerue euill of none: but not deſeruing ill, it ſhall not grieue mee to heare ill of thoſe that are euill. I know no greater argument of goodnes,

nes, than the hatred of a wicked man.

76

A man that comes hungry to his meale, feedes heartily on the meate set before him, not regarding the metall or form of the platter, wherein it is serued; who afterwards when his stomack is satisfied, begins to play with the dish, or to read sentēces on his trēcher. Those auditors which can find nothing to doe, but note elegant words and phrases, or rhetorical colours, or perhaps an ill grace of gesture

geſture in a pithie and materiall ſpeech, argue themſelues full ere they came to the feaſt: and therefore goe away with a little pleaſure, no profit. In hearing others, my onely intention ſhall bee to feede my minde with ſolide matter: if my eare can get ought by the way, I will not grudge it, but I will not intend it.

77

The ioy of a Chriſtian in theſe worldly things is limited, and euer awed with feare of exceſſe but recompenſed abundantly

ly with his ſpirituall mirth: whereas the worldling giues the raines to his minde, and powres himſelfe out into pleaſure, fearing only that he ſhall not ioy enough. He that is but halfe a Chriſtian, liues but miſerably; for he neither enioyeth God, nor the world. Not God, becauſe hee hath not grace enogh to make him his owne: Not the world, becauſe hee hath ſome taſte of grace; enough to ſhew him the vanitie and ſinne of his pleaſures. So the ſound Chriſtiā hath his heauen

aboue

aboue, the worldling here below; the vnfetled Christian no where.

78

Good deeds are very fruitfull; and not so much of their nature, as of Gods blessing, multipliable. We thinke ten in the hundred extreame and biting vsurie; God giues vs more than an hundred for tenne: Yea, aboue the increase of the graine which wee commend most for multiplication For out of one good action of ours, God produceth a thousand; the harueſt

harueſt whereof is perpetuall: Euen the faithfull actions of the olde Patriarkes, the conſtant ſuffrings of ancient Martyrs liue ſtill, and ſtill doe good to all ſucceſsions of ages by their example. For publique actions of vertue, beſides that they are preſently cõfortable to the doers, are alſo exemplary to others: & as they are more beneficiall to others, ſo are more crowned in vs. If good deedes were vtterly barren & incommodious, I would ſeeke after them for the cõſcience of their owne

owne goodneſſe : how much more ſhall I now bee encouraged to performe them, for that they are ſo profitable both to my ſelfe, and to others, and to me in others? My principall care ſhall bee, that while my ſoule liues in glorie in heauen, my good actions may liue vpon earth; and that they may be put into the bank and multiply, while my body lies in the graue and conſumeth.

79

A Chriſtian for the ſweete fruit he beares to God

God and men, is compared to the nobleſt of all plants, the Vine. Now as the moſt generous Vine if it be not pruned, runs out into many ſuperfluous ſtemmes, and grows at laſt weake and fruitleſs: ſo doth the beſt man if he be not cut ſhort of his deſires, and pruned with afflictions. If it be painefull to bleed, it is worſe to wither. Let me be pruned that I may grow, rather than cut vp to burn.

80

Thoſe, that do but ſuperficially taſte of diuine knowledge,

knowledge, finde little ſweetneſſe in it; and are readie for the vnpleaſant relliſh to abhorre it: whereas if they would diue deepe into the ſea, they ſhould finde freſh water neere to the bottome: That it ſauours not well at the firſt, is the fault not of it, but of the diſtempered palate that taſtes it. Good mettals & minerals are not found cloſe vnder the skinne of the earth, but belowe in the bowelles of it: No good Miner caſts away his mattocke becauſe hee findes a veine of tough clay,

clay, or a ſhelfe of ſtone; but ſtill delueth lower, & paſsing through many changes of ſoyle, at laſt comes to his rich treaſure. VVe are too ſoone diſcouraged in our ſpirituall gaines. I will ſtill perſeuere to ſeeke; hardening my ſelfe againſt all difficultie. There is comfort euen in ſeeking, hope: & there is ioy in hoping good ſucces; and in that ſucceſſe, is happines.

81

He that hath any experience in ſpirituall matters, knowes that Sathan is

is euer more violēt at the last; than raging most furiously, whē he knows hee shall rage but a while. Hence of the persecutions of the first Church, the tenth and last vnder *Diocleſian* and *Maximinian*, and those other fiue tyrants, was the bloodiest. Hence this age is the most dissolute, because neerest the conclusion. And as this is his course in the vniuersall assaults of the whole Church: so it is the same in his conflicts with euery Christian soule. Like a subtill orator he reserues his

his ſtrongeſt force till the ſhutting vp: And therefore miſerable is the follie of thoſe men who deferre their repentance till then; when their onſet ſhall be moſt ſharpe, and they through paine of bodie, and perplexednesse of minde, ſhall be leaſt able to reſiſt. Thoſe that haue long furniſht themſelues with ſpirituall munition, find worke enough in this extreame brunt of tentation: how then ſhould the careleſſe man, that with the helpe of al opportunities could not find grace to repent,

hope

hope to achieue it at the laſt gaſpe, againſt greater force, with leſſe means, more diſtraction, no leaſure? Wiſe princes vſe to prepare tenne yeeres before, for a fielde of one day: I will euerie day lay vp ſomewhat for my laſt. If I win that skirmiſh, I haue enough. The firſt & ſecond blow begin the battell, but the laſt onely wins it.

82

I obſerue three ſeaſons wherein a wiſe man differs not from a foole; In his infancie, in ſleepe, and

and in ſilence : For in the two former wee are all fooles ; and in ſilence all are wiſe. In the two former yet, there may bee concealment of folly ; but the tongue is a blabbe : there cannot bee any kinde of folly, either ſimple, or wicked, in the heart, but the tongue will bewraie it. Hee cannot bee wiſe that ſpeakes much, or without ſence, or out of ſeaſon : nor hee knowen for a foole that ſayes nothing. It is a great miſerie to be a foole : but this is yet greater, that

a man cannot bee a foole, but he muſt ſhew it. It were well for ſuch a one, if he could be taught to keepe cloſe his fooliſhneſſe: but then there ſhould be no fooles. I haue heard ſome (which haue ſcorned the opinion of folly in themſelues) for a ſpeech wherein they haue hoped to ſhew moſt wit, cenſured of folly, by him that hath thought himſelfe wiſer: and another, hearing his ſentence againe, hath condemned him for want of wit in cenſuring. Surely he is not a foole

foole that hath vnwiſe thoughts, but he that vtters them. Euen concealed folly is wiſdome; and ſometimes wiſedome vttered, is folly. While others care how to ſpeak, my care ſhall bee how to hold my peace.

83

A worke is then onely good and acceptable, when the action, meaning, and manner are all good: For, to doe good with an ill meaning (as *Iudas* ſaluted Chriſt to betray him) is ſo much more ſinfull, by howe

much the action is better; which being good in the kind is abused to an ill purpose: To doe ill in a good meaning (as *Vzza* in staying the Arke) is so much amisse, that the good intention cannot beare out the vnlawfull acte: which although it may seem some excuse, why it should not be so ill, yet is no warrant to iustifie it. To meane well, and doe a good action, in an ill manner (as the Pharisee made a good prayer, but arrogantly) is so offensiue, that the euill manner depraueth both

both the other. So a thing may bee euill vppon one circumſtance, it cannot bee good but vppon all. In what euer buſineſſe I goe about, I will inquire. What I doe for the ſubſtance, How for the manner, Why for the intention: For the two firſt I will conſult with God, for the laſt with my own heart.

84

I can do nothing without a million of witneſſes: The conſcience is as a Thouſand witneſſes;

and GOD is as a thousand consciences. I will therefore so deale with men, as knowing that God sees mee; and so with God, as if the world sawe mee; so with my selfe, and both of them, as knowing that my conscience seeth me: and so with them all, as knowing I am alwayes ouerlooked by my accuser, by my iudge.

85

Earthly inheritances are diuided oft times with much inequalitie: The priuiledge of primogeniture

mogeniture ſtretcheth larger in many places now, than it did among the ancient Iewes. The younger many times ſerues the elder; and while the eldeſt aboundeth, all the later iſſue is pinched. In heauen it is not ſo: all the ſonnes of God are heires, none vnderlings; and not heires vnder wardſhip, and hope, but inheritors; and not inheritors of any little pittance of land, but of a kingdome; Nor of an earthly Kingdome, ſubiect to danger of loſſe, or alteration;

but one glorious and euerlasting. It shall content me here, that hauing right to all things, yet I haue possessiō of nothing but sorrow. Since I shall haue possession aboue, of all that, whereto I haue right belowe, I will serue willinglye that I maye raigne; serue for a while, that I may reigne for euer.

86

Euen the best things ill vsed, become euills; and contrarily, the worst things vsed well, prooue good: A good tongue vsed

vſed to deceit ; a good wit, vſed to defend error; a ſtrong arme, to murder ; authoritie, to oppreſſe ; a good profeſſion, to diſſemble ; are all euill : Yea, Gods owne woorde is the ſword of the ſpirit ; which if it kill not our vices, killes our ſoules. Contrariwiſe (as poyſons are vſed to wholeſome medicine) afflictions and ſinnes, by a good vſe, proue ſo gainefull, as nothing more. Wordes are as they are taken : and thinges are as they are vſed. There are euen

curſed bleſsings: O Lord rather giue mee no fauours, than not grace to vſe them. If I want them, thou requireſt not what thou doeſt not giue; but if I haue them, and want their vſe; thy mercie prooues my iudgement.

86

Man is the beſt of all theſe inferior creatures; yet liues in more ſorrow and diſcontentment, thã the worſt of them: whiles that reaſon wherin he excels them, and by which hee might make

make aduantage of his life, he abuſes to a ſuſpicious diſtruſt. How many haſte thou found of the foules of the ayre, lying dead in the way for want of prouiſion? They eate, and reſt, and ſing, and want nothing. Man, which hath farre better meanes to liue comfortably, toyleth and careth, and wanteth; whome yet his reaſon alone might teach, that hee which careth for theſe lower creatures made onely for man, will much more prouide for man to whoſe vſe they were

were made. There is an holy careleſneſſe, free from idleneſſe, free from diſtruſt. In theſe earthly things, I will ſo depend on my maker, that my truſt in him may not exclude my labour; and yet ſo labour (vpon my confidence on him) as my indeuour may be voide of perplexitie.

87

The precepts, & practiſe of thoſe with whom we liue, auaile much on either part. For a man not to bee ill where hee hath no prouocations to euill,

euill, is leſſe commenda-
ble; but for a man to liue
continently in *Aſia* (as
hee ſaid) where hee ſees
nothing but allurements
to vncleanneſſe; for *Lot*
to be a good man in the
midſt of *Sodom*, to be ab-
ſtemious in *Germanie*, and
in *Italy* chaſte; this is tru-
ly praiſe-worthy. To ſe-
queſter our ſelues from
the cõpany of the world,
that we may depart from
their vices, proceedes
from a baſe and diſtru-
ſting minde: as if wee
would ſo force goodnes
vppon our ſelues, that
therfore only we would
bee

bee good, becauſe wee cannot bee ill. But for a man ſo to bee perſonally, and locally in the throng of the worlde, as to withdrawe his affections from it, to vſe it, and yet to contemne it at once, to compell it to his ſeruice without any infection, becomes well the noble courage of a Chriſtian. The worlde ſhall bee mine, I will not be his; and yet ſo mine, that his euill ſhall be ſtill his owne.

88

Hee that liues in God, cannot

cannot bee wearie of his life, becauſe hee euer findes both ſomewhat to doe, and ſomewhat to ſolace himſelfe with; cannot bee ouerloath to part with it, becauſe hee ſhall enter into a neerer life and ſociety with that God in whom he delighteth: Whereas hee that liues without him, liues many times vncomfortably here, becauſe partly hee knowes not any part of ioy in himſelfe; and partly hee findes not any worthy employment to while himſelfe withall; Dyes miſerably,

miserably, because hee either knowes not whither he goes, or knowes hee goes to torment. There is no true life, but the life of faith. O Lord let mee liue out of the world with thee (if thou wilt) but let mee not liue in the world without thee.

89

Sinne is both euill in it selfe, and the effect of a former euill, and the cause of sinne following; a cause of punishment, and lastly a punishment it selfe. It is damnable

damnable iniquitie in man, to multiply one ſinne vpon another; but to punish one ſinne by another, in GOD is a iudgemēt both moſt iuſt, and moſt fearefull: So as all the ſtorehouſe of God hath not a greater vengeance: with other puniſhmēts the body ſmarteth, the ſoule with this. I care not how God offends mee with puniſhments, ſo he puniſh mee not with offending him.

90

I haue ſeene ſome afflict their bodies with wilfull

wilfull famine, and ſcourges of their owne making; God ſpares me that labour; For hee whippes mee dayly with the ſcourge of a weake bodie; and ſometimes with ill tongues. Hee holdes mee ſhort many times of the feeling of his cõfortable preſence, which is in trueth ſo much more miſerable an hunger than that of the bodie, by how much the ſoule is more tender, and the food denied more excellent. He is my Father; infinitely wiſe to proportion out my

my correction accor ding to my eſtate; and infinitely louing in fit-ting mee with a due meaſure. Hee is a pre-ſumptuous childe that will make choyce of his owne rodde. Let mee learne to make a right vſe of his corrections, and I ſhall not need to correct my ſelfe. And if it ſhould pleaſe GOD to remit his hand a little; I will go-uerne my bodie as a ma-ſter, not as a tyrant.

91

If God had not ſayd, *Bleſſed are thoſe that hunger*;

hunger; I know not what could keepe weak Christians from sinking in despaire: Many times all I can doe, is to finde and complaine that I want him, and wish to recouer him: Now this is my stay, that hee in mercie esteemes vs not onely by hauing, but by desiring also; and after a sort accounts vs to haue that which we want, and desire to haue: and my soule assuming, tels mee I doe vnfainedly wish him, and long after that grace I misse. Let mee desire still more, and I know

knowe I ſhall not deſire alwaies. There was neuer ſoule miſcarried with longing after grace. O bleſſed hunger that endes alwaies in fulneſſe. I am ſorry that I can but hunger; and yet I would not bee full; for the bleſſing is promiſed to the hungrie: Giue me more, Lord, but ſo as I may hũger more. Let me hunger more, and I know I ſhall be ſatisfied.

92

There is more in the Chriſtian than thou ſeeeſt. For hee is both an entire

entire bodie of himselfe, and hee is a limme of another more excellent; euen that glorious mysticall bodie of his Sauiour; to whome hee is so vnited, that the actions of either are reciprocally referred to each other. For, on the one side, the Christian liues in Christ, dies in Christ, in Christ fulfils the Law, possesseth heauen: on the other, Christ is persecuted by *Paul* in his members, and is persecuted in *Paul* afterwardes by others: he suffers in vs, he liues in vs, he workes in

in and by vs: So thou canst not do either good or harme to a Christian, but thou doest it to his redeemer; to whom hee is inuisibly vnited. Thou seest him as a man, and therefore worthy of fauour for humanities sake: Thou seest him not as a Christian, worthy of honour for his secret and yet true vnion with our Sauiour. I will loue euery Christian for that I see; honour him, for that I shall see.

93

Hell it selfe is scarce a

a more obscure dungeon in comparisō of the earth, than earth is in respect of heauen. Heere, the most see nothing, and the best see little: Heere, halfe our life is night; and our verie day is darkenesse, in respect of God. The true light of the world, and the Father of lights dwelleth aboue: There is the light of knowledge to informe vs, and the light of ioye to comfort vs; without all change of darkenesse. There was neuer any captiue loued his dungeon, and complained when hee must be

be brought out to light, & libertie: Whence then is this naturall madneſſe in vs men, that wee delight ſo much in this vncleane, noyſome, darke and comfortleſſe priſon of earth? and thinke not of our releaſe to that lightſome and glorious Paradiſe aboue vs, without griefe and repining? Wee are ſure that wee are not perfectly well heere: If we could bee as ſure, that wee ſhould bee better aboue, wee would not feare changing. Certainly our ſence telles vs, we haue ſome

pleasure heere; and we haue not faith to assure vs of more pleasure aboue, and hence we settle our selues to the present, with neglect of the future, though infinitely more excellent: The heart followes the eyes: and vnknowen good is vncared for; O Lord, doe thou breake through this darkenesse of ignorance, and faithlesnesse, wherewith I am compassed. Let me but see my heauen, and I knowe I shall desire it.

94

To be carried away with an affectation of fame is ſo vaine, and abſurd, that I wonder it can bee incident to any wiſe man: For what a mole-hill of earth is it, to which his name can extend, when it is furtheſt caried by the wings of report? And howe ſhort a while doth it continue where it is once ſpread? Time (the deuourer of his owne broode) conſumes both vs and our memories; not braſſe, nor marble,

can beare age. How many flattering Poets haue promised immortalitie of name to their Princes, who now together are buried long since in forgetfulnesse. Those names and actions, that are once on the file of Heauen, are past the danger of defacing: I will not care whither I bee knowen, or remembred, or forgotten amongest men, if my name and good actions may liue with God in the records of Eternitie.

95

There is no man nor no place free from ſpirits although they teſtifie their preſence by viſible effects but in fewe. Euerie man is an hoſt to entertain angels, though not in viſible ſhapes as *Abraham* and *Lot*. The euill ones doe nothing but prouoke vs to ſin; & plot miſchiefe againſt vs; by caſting into our way dangerous obiects, by ſuggeſting ſinful motions to our mindes, ſtirring vp enemies againſt vs amongſt men, by fright-

ting vs with terrors in our ſelues, by accuſing vs to God. On the contrary, The good Angels are euer remouing our hinderances from good, and our occaſions of euill, mittigating our tentations; helping vs againſt our enemies; deliuering vs from dangers; cõforting vs in ſorowes; furthering our good purpoſes; and at laſt carrying vp our ſoules to heauen. It would affright a weake Chriſtian that knowes the power and malice of wicked ſpirits, to conſider their

their presence, and number; but when, with the eyes of *Elyshaes* seruant, hee sees those on his side as present, as diligent, more powerfull, he cannot but take heart again: Especially, if hee consider, that neither of them is without God, limiting the one the bounds of their tentation, directing the other in the safegard of his children. Whereupon it is come to passe, that though there be many legions of diuels, and euery one more strong than many legions of men, and more malici-

ous than ſtrong, yet the little flocke of Gods Church liueth and proſpereth: I haue euer with me inuiſible friends, and enemies. The conſideration of mine enemies ſhall keepe mee from ſecuritie, and make mee fearefull of doing ought to aduantage them. The conſideration of my ſpirituall friends ſhall comfort mee againſt the terror of the other; ſhall remedy my ſolitarineſſe; ſhall make mee warie of dooing ought indecently; grieuing me rather, that I haue euer

heretofore

heretofore made them turne away their eyes, for ſhame of that wherof I haue not been aſhamed; that I haue no more enioyed their ſocietie; that I haue been no more affected with their preſence. What though I ſee them not? I beleeue them. I were no Chriſtian, if my faith were not as ſure as my ſenſe.

96

There is no word or action, but may be taken with two hands; either with the right hand of charitable cõſtruction or

the ſiniſter interpretation of malice, and ſuſpicion: and all things doe ſo ſucceede, as they are taken. I haue noted, euill actions well taken, paſſe currant for either indifferent, or commendable: Contrarily, a good ſpeech or action ill taken, ſcarce allowed for indifferent; an indifferent one, cenſured for euill; an euill one, for notorious: So fauor makes vertues of vices; and ſuſpition makes vertues, faults; and faults, crimes. Of the two, I had rather my right hand ſhould offend

offend: It is alwayes safer offending on the better part. To construe an euill act well, is but a pleasing and profitable deceit of my selfe: But to misconstrue a good thing is a treble wrong; to my selfe, the action, the author. If no good sense can be made of a deed, or speach, let the blame light vppon the author: If a good interpretation may bee giuen and I chuse a worse, let mee bee as much censured of others, as that misconceit is punishment to my selfe.

I know

97

I knowe not howe it comes to passe, that the minde of man doth naturally both ouer-prize his owne in compariſon of others, and yet contemne and neglect his owne in compariſon of what he wants. The remedie of this later euill is to compare the good things we haue, with the euils which we haue not, and others grone vnder: Thou art in health and regardeſt it not; Looke on the miſerie of thoſe which on their bed of ſicknes,

ſicknes, through extreamity of paine & anguiſh, intreat death to releaſe them. Thou haſt cleere eye-ſight, ſound lims, vſe of reaſon; & paſſeſt theſe ouer without ſlight reſpect: Thinke how many there are, which in their vncomfortable blindnes, would giue all the world for but one glimpſe of light. How many that deformedly crawle on all foure, after the maner of the moſt loathſom creatures; how many that in mad phrenſies are worſe than brutiſh, worſe than dead: thus thou mighteſt be,

be, and art not. If I be not happie for the good that I haue, I am yet happie for the euils that I might haue had, and haue escaped: I haue deserued the greatest euill; euery euill that I misse, is a newe mercie.

98

Earth, which is the baseſt element, is both our mother that brought vs foorth, our stage that beares vs aliue, and our graue wherein at last we are entombed; giuing to vs both our originall, our harbour, our sepulchre:

She

Shee hath yeelded her back to beare thousands of generations; and at last opened her wombe to receiue them; so swallowing them vp, that she still both beareth more, and lookes for more; not bewraying any change in her selfe, while shee so oft hath changed her broode, and her burden. It is a wonder we can be proude of our parentage, or of our selues, while wee see both the baseneſſe, and stabilitie of the earth, whence we came. What difference is there? Liuing earth treads vp-

on

on the dead earth, which afterwards descends into the graue, as senceleſſe and dead, as the earth that receiues it. Not many are proude of their soules; and none but fooles can bee proud of their bodies. While we walke and looke vppon the earth, we cannot but acknowledg sensible admonitions of humilitie; and while we remember them, wee cannot forget our selues. It is a mother-like fauour of the earth, that she beares and nourishes me, and at the last entertaines my dead

carkasse::

carkaſſe: but it is a greater pleaſure, that ſhe teacheth mee my vileneſſe by her owne, and ſends me to heauen, for what ſhe wants.

99

The wicked man carrieth euery day a brand to his hell, till his heape bee come to the height: then he ceaſeth ſinning, and begins his torment; whereas the repentant, in euery fit of holy ſorrowe, carries away a whole faggot from the flame, & quencheth the coales that remaine, with his

his teares. There is no torment for the penitent; no redemption for the obstinate. Safetie consisteth not in not sinning, but in repenting: neither is it sin that condemnes; but impenitence. O Lord I cannot be righteous: let me be repentant.

100

The estate of heauenly and earthly things is plainly represented to vs, by the two lights of heauen, which are appointed to rule the night and the day. Earthly things are rightly resembled by the

the Moone, which being neereſt to the region of mortalitie, is euer in changes, and neuer lookes vppon vs twiſe with the ſame face; and when it is at the full, is blemiſhed with ſome darke blots, not capable of any illumination: Heauenly things are figured by the Sun, whoſe great and glorious light is both naturall to it ſelfe, and euer conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſerie, wherein we liue here belowe. And this firme and beautifull

beautifull light is but good enough for that day of glorie, which the Saints liue in. If it bee good liuing here, where our ſorrowes are changed with ioyes; what is it to liue aboue, where our ioyes change not? I cannot looke vpon the bodie of the Sunne: and yet I cannot ſee at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be ſo glorious to vs heere belowe; how glorious ſhall thy

ſelfe

ſelfe be to vs, when wee are aboue this Sun? This Sunne ſhall not ſhine vpward, where thy glory ſhineth: the greater light extinguiſheth the leſſer. O thou Sunne of righteouſneſſe (which ſhalt only ſhine to mee, when I am glorified) doe thou heat, enlighten, comfort me with the beames of thy preſence, till I be glorified.

Amen.

FINIS.